

HISTORICAL SKETCH
OF
THE KOREAN BIBLE SOCIETY

韓
文
書
局





Digitized by the Internet Archive
in 2016

Historical Sketch of The Korean Bible Society

1592 The Japanese General Konishi brought a Spanish Roman Catholic priest, Gregorio de Cespedes, with him when he came to Korea at the time of Hideyoshi's invasion in 1592. But it was doubtful whether there was any evangelism by the priest or not. The real introduction of Roman Catholicism was by means of Chinese books brought in the reign of Sukchong about 1650.

1890 It was said that the number of Roman Catholic converts reached 17,000.

1832 The earliest visit of Protestant missionary to Korea was that of Karl Gutzlaff in 1832. He was an agent of the Netherlands Bible Society. Records show that he was an accomplished linguist. He had a share in the translation of the scriptures into Siamese, Chinese, and Japanese. His translation of St. John's Gospel into Japanese was published in Singapore in 1838.

While traveling on the western coast of Korea (Ch'ungch'ong and Cholla Provinces) in 1832, he wrote a prayer book in Chinese characters, had the Koreans put their own pronunciation to it, and had it published as an instruction book in the Korean language.

He revisited Korea several times. On one of the visits he stayed about a month. In one of his letters he stated: "I had the pleasure of presenting the King of Korea with a copy of the Bible. He refused to accept it, but will have repented of it; his officers received these inestimable treasures, and the Word of God will gain a footing in Korea."

1865 R. J. Thomas, representing the National Bible Society of Scotland, visited Korea in 1865. He traveled the coast of Hwanghae Province distributing Chinese scriptures and studying the Korean language. In 1866, he embarked on the "General Sherman," an American schooner bound for Korea. The schooner sailed up the Taedong River near the City of Pyongyang. Some officials from the city visited the vessel to ascertain the purpose of the trip and were told that it was for trade. The master of the vessel took some of the officials into custody and thus angered the Koreans, who attacked the vessel. The ship grounded on a sand shoal and was set on fire by burning pine boats that were sent floating down to her. All on board jumped into the water, and those who were not drowned were killed as soon as they reached the shore. Thomas left the boat with a Bible in his hand, and on reaching the shore knelt and offered it to a soldier who stood ready to strike him down. The soldier hesitated, then struck the fatal blow and afterwards picked up the Bible and took it home. Near the spot where this first Protestant martyr in Korea died stands the Thomas Memorial Church erected by Korean Christians in 1932

A man who was baptized by the Rev. Samuel Moffett witnessed that his late father received a Bible from Thomas.

These two missionaries attempted to distribute the scriptures in Chinese. Although they felt the need of translating the scriptures in Korean, they had no chance to begin that work.

The first attempt of translating the scriptures into Korean was undertaken by John Ross.

1873 John Ross, a missionary of the United Presbyterian Church of Scotland to Manchuria, journeyed from Newchang to the "Gate of Korea" in 1873. While traveling he met many Koreans and gained a good impression of them. He hoped to do mission work in Korea and tried to enter the country, but could not, because Korea at that time was effectively sealed against foreigners. Although Ross failed,

he was not discouraged, but determined that the Word of God should be sent into the country in translated form. In order to learn the language he needed a Korean teacher, but this was difficult, because teaching the Korean language to a foreigner was also strictly forbidden.

Ross moved from Newchang to Mukden where he met So Sang-yun.

1873 So Sang-yun, a young man of 23, went to Manchuria and traveled there selling ginseng and other merchandise. While he was in Newchang, he fell ill and nearly died. The seriousness of his sickness was known to another missionary of the United Presbyterian Church of Scotland stationed in Newchang, John McIntyre. He took So to his house and cared for him until his recovery. There So heard the Gospel for the first time, accepted Christianity, and was baptized. Later on he shipped goods by boat to Wiju, but suffered shipwreck and lost all his possessions. He became a vagabond and eventually reached Mukden. There he chanced to meet Ross's servant from whom he learned that the foreigner was anxious to hire some one to teach him the Korean language. He met Ross and decided to help him. Most Koreans of the better class could read and write Chinese, and could So. The translation was made by the Korean assistant, under Ross's supervision, from the Chinese New Testament. The Delegates' Version was used. In this work Ross had the able assistant of his brother-in-law and colleague, John McIntyre.

1882 Two others besides So worked together with Ross in translating the scriptures. They were Yi Ungch'an (or Unghyon) and Paek Hong-jun. It is not known whether these two worked with Ross from the beginning or not.

1883 St. Luke's Gospel was completely translated, but the problem was how to print it in Manchuria where no Korean printing facilities existed. This was the solution: First, Korean letters were written and sent to Japan; then

matrices were made from the written letters, and type was cast from the matrices. The type was brought back to Mukden and the printing was begun. At first a Chinese was hired to set the type, but the work was very slow, because the Chinese did not know Korean.

Just about this time a Korean medicine peddler arrived in Mukden. He had failed in his trade and was penniless. He visited Ross, for he had heard that the foreigner was very generous, especially to Koreans. Ross immediately hired him as a type-setter. The medicine peddler was a sleepy, clumsy fellow, the butt of the children. Ross said: "He was just able to keep two printers going, setting two pages type while the printers threw off three thousand copies." Though slow, he proved trustworthy. While he was working, he slowly understood what he was doing and finally asked for baptism.

The report of what was going on in Ross's house spread rapidly among Koreans and many Koreans visited him. A few officials who were coming and going between the Korean embassy in Peking and their own government in Seoul also visited Ross and tried to see what was going on. One of the officials was very much interested in what he saw and decided to stay in Ross's house to help the work. He was a man of education and intelligence. He was asked to set up type. After he started type-setting, the work went much faster and 3,000 copies were published early in 1883.

The expenses were borne by the National Bible Society of Scotland.

The Gospel was now published, and next problem was how to send it into the country, for the Korean government at that time forbade not only the entrance of foreigners but also of foreign books.

There were many Korean merchants who came to Mukden and bought the waste paper which was sold by the Manchurian government. They took it back to Korea and made a handsome profit by selling it. Ross learned of this business and decided to take advantage of it.

St. Luke's Gospel was printed but not bound. Ross negotiated with Korean merchants to put the printed sheets in the waste paper and carry them into Korea and then sell them, keeping any profits they might make. They hesitated at first, for this kind of act could cost them their lives, but when they saw that there was no danger, because the printed sheets would be mixed with waste paper, they consented. The Word of God came into Korea disguised as rubbish!

When a more efficient man was found as typesetter, the medicine peddler was released and sent off to try his luck as a colporteur with a few hundred copies of St. Luke. He did not go into the land of Morning Calm, but went to an area where many Korean political exiles were living. He reported that many had read the Gospel he distributed and confessed their faith in Jesus Christ. He also said that they requested to be baptized, and asked that Ross should go and baptize them. Ross wrote: "Still I had so little faith in that one time clumsy, slow-witted person, that I thought he was just making a report which he felt would please me."

One day several men apparently of good education, arrived in Mukden saying that they were former officials from Seoul who had taken refuge in the Yalu River Valley, where they had met the colporteur and read his books. "There are a number of us there now" said they, "who pray to the God of Heaven." Thus, the colporteur's report was confirmed and Ross determined on the long and difficult journey. No sooner had he arrived at his destination than Koreans began making their way to the inn, former officials who were now well-to-do farmers, and their women folk. They said that they were believers and all wished to be baptized. Ross baptized more than one hundred persons. The joy he felt was overwhelming.

When John Ross and John McIntyre met men from Seoul, they found that the translation they had done was in a northern dialect, so they decided to revise the Gospels in Seoul language. New translations were done in Seoul language and what they had already translated was revised.

In this way the translation of the entire New Testament was completed and printed in 1887.

The expenses were borne by the National Bible Society of Scotland, but they were supported later on by the British and Foreign Bible Society.

1884 An edition of the Four Gospels and Acts in Chinese with the Korean endings indicated by certain arbitrary Chinese characters at the side was prepared by a Korean in Japan. He was converted during a visit to Japan. His name was Yi Su-jung (Ri Jutei in Japanese). Three thousand copies were printed by American Bible Society. Yi translated St. Mark's Gospel into Korean in the same year. When H. G. Underwood and H. G. Appenzeller came to Korea in 1885 as missionaries, they brought this Gospel with them.

End of 1883 or Beginning of 1884 After making up his mind to go back to his native land and distribute the Good News, So Sang-yun said good bye to his friends in Mukden and left, carrying on his back a bundle containing a hundred copies of the Gospels. Confident that as a Korean his investigation by police officers would be light, he arrived at Yong-Wang-Sung, an outpost on the Korean Manchurian border, 40 miles from the Yalu River. He was stopped by two policemen, and his bundle was searched. When they found the forbidden books in such quantity, their fury was terrible. They took him to a dark, filthy prison and informed him that the penalty for having even one such book was certain and immediate death.

He found to his surprise that two wardens of the prison were old friends of his. They already knew that he had been put in prison because he had forbidden books. They promised to help him escape that night and promised also to leave the door of his cell unlocked. They also told him that the books he carried in the bundle would be publicly burned the following morning. This news brought him great distress. He told the wardens that the books

meant more to him than life itself and begged earnestly that he be allowed to keep a few copies. They thought he was foolish, but after much pleading they consented to give him about ten copies of the Gospels in Korean. So escaped from the prison that night, finished the remaining 370 miles of the journey on foot and at last reached Seoul in safety.

1887 As soon as the entire New Testament in Korean was published, Ross sent a box of it to Inchon by steamship via Shanghai. Again this nearly did So cost his life, because the box opened by the Customs House officials and they were amazed at the contents. Immediately an order was issued for the arrest of the man to whom the box was assigned. Just at the opportune time a messenger arrived from the German officer in charge of the Customs House. He had received a letter from Ross asking that he see that this box be delivered to So Sang-yun. He knew that So was in grave danger and he and his wife, who were earnest Christians, took him into their home. It was through their influence that So not only escaped arrest but also received the box and its contents.

When H. G. Underwood came to Seoul, he found many Koreans who were ready to be baptized. They were all the fruit of So's work.

The following story was told by Thomas Hobbs, Secretary of the British & Foreign Bible Society:

Hobbs had made an address in Sun'ch'on concerning the work of the Bible Society and had told of this man So and of how he had carried the Gospels into Korea first from Manchuria. Then an elder stood up in the church to tell how he had been one of the favored few to receive a copy of those treasured Gospels saved from the flames. He had believed the message contained in the little book and had become a follower of Jesus Christ fifty years earlier—the seed had not fallen into barren ground.

The story so far had happened outside Korea. The funds were supplied by the National Bible Society of

Scotland in the beginning, but later all the funds were provided by the British and Foreign Bible Society and the transactions were carried out by the North China Agency of the British and Foreign Bible Society.

As soon as Korea made treaties with countries in Europe and America and opened her doors to the world, Protestant missionaries came to Korea and began their work. Along with the coming of Protestant missionaries to Korea, the work of Bible Society began inside Korea.

1885 H. G. Underwood, H. G. Appenzeller, and W. B. Scranton were the first Protestant missionaries to live in Seoul. When they came, they brought the Gospel in Korean with them.

1887 The Korea Bible Committee was organized. All the Bible Society works were to be managed by this committee
The names of the first members were:

H. G. Underwood.	H. G. Appenzeller.
W. B. Scranton.	J. H. Heron
H. N. Allen.	

1893 Official Board of Translators was organized. The first Board members were:

H. G. Underwood.	H. G. Appenzeller.
W. B. Scranton.	M. N. Trollope.
J. S. Gale.	W. D. Reynolds.

Before the Board was organized, the books that had been translated by Ross were revised and published, but it was decided that an entirely new translation should be made.

1895 The British and Foreign Bible Society decided to open an Agency in Korea. The official name was the Korea (Choson) Agency of the British and Foreign Bible Society. The first Secretary was Alexander Kenmure.

A. A. Pieters arrived in Korea. He was a Jew, who had been converted to Christianity in Japan and appointed to Korea. He took an important part in the translation

- of the Psalms and in compiling hymns for Korean churches.
- 1898 A selection of Psalms, omitting only Imprecatory Psalms, was translated by Pieters and was published under the title of "Sipyon Chalyo".
- 1899 In order to meet the urgent demand for scriptures by the Korean churches, the Four Gospels and Acts were published in one volume under the title of "The New Testament."
- 1900 The translation of the New Testament by the Board of Translators was completed. A thanksgiving service was held at Chong Dong Methodist Church on September 9th.
- Revision was started again, because there were so many unsatisfactory points. The rule of the Board of Translators was that no manuscript should be passed without the consenting votes of three members of the Board.
- 1902 A Board meeting was held in Mokpo where Reynolds, one of the members, was stationed. Gale arrived in Mokpo earlier, but Appenzeller was due to arrive one day late, because the bishop of his church was visiting Korea. Appenzeller took a ship in Inchon with his language teacher Cho Han-kyu. There was a heavy fog off the coast of Inchon at night and the ship was wrecked in a collision with another ship coming up from south. Appenzeller tried to rescue his language teacher, but unfortunately both were drowned. Appenzeller's place was filled by G. H. Jones who continued with the Board for six months.
- 1904 The revision of the New Testament was completed.
- 1906 The Revised New Testament was recognized as the Authorized Version of the Korean Church.
- M. G. Crain and A. A. Pieters were added to the Board of Translators, but they resigned not long after, because of the work of their missions.
- Yi Sung-du and Kim Chong-sam were appointed to the Board. They were the first Korean members.

A Korean Chinese New Testament was prepared by Yu Sung-jun and published. It was well received among the educated people.

In April Hugh Miller accompanied by H. G. Underwood and O. R. Ovison was granted an audience by the Emperor (Ko-jong). They presented a Korean Chinese New Testament and the emperor appreciated it greatly. Only a few years earlier this book had been strictly forbidden by Taewon-gun, father of the emperor, but the son accepted it and encouraged the missionaries to work more effectively.

1908 During the past 25 years 887,718 copies of the scriptures had been distributed and 24,000 English pounds spent.

The Korea Agency of American Bible Society was set up in Seoul. From 1904 to 1907 American Bible Society worked in Korea jointly with the British and Foreign Bible Society.

April 2, 1910 The translation of the Old Testament into Korean was completed in Chonju, finishing the first translation of the entire Bible. It was published in the following year.

July 1911 A two storey brick building for the Bible Society was constructed in Chongno, a main street of Seoul. The construction expenses, including the cost of site, were 27,765 won.

1912 The Revision Committee was formed. The reasons for revision were: (1) Rapid changes in language and thought in Korea, due to the influx of the new civilization from the West. (2) New light was shed on the understanding of the Bible by rapid progress in archeology and philology.

It was decided that the revision of the Old Testament should be done first, because the need was more urgent.

Members of the Committee were:

H. G. Underwood.	J. S. Gale
E. M. Cable.	W. D. Reynolds.
M. B. Stokes.	G. Engel.
W. C. Erdman (resigned after one year)	

R. A. Hardie.	W. M. Baird.
W. M. Clark.	A. A. Pieters.
Namgung Hyuk.	Kim In-jun.
Kim Kwan-sik.	Yi Won-mo.

The missionaries were busy with their own mission works, so that the revision work did not go well and took 26 years to complete.

1912 The New Testament with References was prepared by Yi Ik-chae.

October 1915 A general conference of colporteurs was held. The total of colporteurs at that time was over 200 and attendance at this conference was 177.

1919 American Bible Society withdrew its work from Korea according to the agreement between American Bible Society and the British and foreign Bible Society. Korea was solely under the management of the latter.

1923 J. S. Gale's private translation of the Bible was published by the Changmun-sa, a Christian publishing company.

1923 Large parts of Tokyo and Yokohama were destroyed by a great earthquake. The Gospel Printing Company in Yokohama was burned to ground. Korean scriptures had been printed and bound by the company, and the disaster caused the loss of papier mache flongs. All Korean scriptures have been printed in Korea ever since.

1925 Genesis, with Chinese characters by the side of the Korean text, was prepared by Choe Pyong-hon

1925 Miss Hall of Pyonyang prepared the New Testament for the blind in New York style.

1926 The Old Testament with References was prepared by Chong Tae-yong.

1931 Easy Mixed Script New Testament was prepared by Hong Sun-t'ak. It is a Korean New Testament, but has all Chinese-derived Korean words written in Chinese characters.

1935 Pak Tu-song in Seoul prepared the New Testament for the blind in Braille.

1936 Easy Mixed Script Old Testament was prepared by Choe Kyong-sik.

1937 The revision of the entire Bible was completed and published at last. The following names must be remembered in connection with the revision work:

M. B. Stokes.	S. D. Winn.
F. W. Cunningham.	C. Ross.
J. C. Crane.	W. M. Baird, Jr.
Namgung Hyuk.	

Pyongyang, Seoul, Sorae Beach, and Chirisan were a few places where the revision work was carried on.

October 1937 Thomas Hobbs appointed as General Secretary, succeeding Hugh Miller.

May 23, 1942 Bible House and its attached properties were incorporated as enemy property by the Japanese.

1943 The Japanese colonial government allowed the sale of the scriptures for only three weeks in July.

August 15, 1945 The Japanese were defeated and Korea was liberated.

September 1945 The entire property of the Bible Society was released from registration as enemy property. The efforts of Chong Tae-ung, General Secretary, must be remembered.

October 11, 1945 More than 300,000 p'yong of farm land

was donated by Yi P'ung-han who had been a high official when Korea was annexed by Japan. His donation enabled the Bible Society to establish a Juridical Person.

1946 50,000 copies of Korean New Testament were contributed by American Bible Society.

1948 5,000 copies of Korean Bible were contributed by the British and Foreign Bible Society.

The two Societies wrote when they sent those scriptures that the expenses for the Bible Society work in Korea should be met by the income from the sales of these scriptures.

November 7, 1946 The Bible Committee was organized for the first time after the liberation of Korea. The members were:

Kim Kwan-sik.	Kim Kyu-sik.
Helen Kim.	Yi P'ung-han.
Kang Tae-hi.	Lloyd H. Snyder.
George Anderson.	H. H. Underwood.
Namgung Hyok.	O Kung-sun.
Kye Il-song.	Yu Kak-kyong.
Kim Chun-bae.	Chang Suk-yong.
Sin Kong-suk.	Cecil Cooper.
Yun Tal-yong.	J. C. Crane.
Choe Song-mo.	Bliss W. Billings.
Whang Chong-yul.	William Scott.
Chong Tae-ung.	James C. F. Robertson.

Chong Tae-ung was elected as the first General Secretary of the Korean Bible Society at the first meeting of the Bible Committee.

August 19, 1947 The establishment of the Juridical Person of the Korean Bible Society was authorized by the Minister of Education.

1948 James C. F. Robertson was stationed in Seoul as

representative of the Co-operating Societies—the British and Foreign Bible Society and American Bible Society.

1949 Chong Tae-ung retired at the age of 70 and Im Young Bin was elected General Secretary to take Chong's place.

May 1949 General Secretary Im attended the Council meeting of United Bible Societies held in New York. The Korean Bible Society was accepted as a member of United Bible Societies at this meeting.

February 1950 The revision of the spelling of the Bible in accordance with the Hankul system was completed. This revision had been decided in 1948.

June 25, 1950 Communist invasion of South Korea.

September 27, 1950 When the communists were driven out of Seoul by the United Nations Forces, they set fire to the city. The fire was worst in the Chongno area, and so Bible House with all stocks of the scriptures and other important historical documents was burned to ground.

October 1950 A corner of the Christian Literature Society Building was repaired and used as a temporary office. Although the CLS Building was also burned to ground, the structure was intact, because it was reinforced concrete building.

December 1950 The Bible Society took refuge in Pusan. At first the work was carried on in the basement of the Pusan Chung-ang Presbyterian Church. Robertson, who had moved to Tokyo, Japan, in the spring, sent 10,000 copies of Korean scriptures printed in Tokyo, using US Army transportation. When the scriptures arrived, they were sold immediately.

February 1951 General Secretary was invited to Tokyo in order to print the Hankul Bible as well as other scriptures.

There was no printing shop in Tokyo where the Hankul Bible could be printed. So it was decided that matrices should be made from Korean letters. This proved very difficult, because the Japanese did not know Korean script.

A two storey wooden house was bought at Nampo-dong, Pusan, and the Society moved in it and continued its work there.

March 1952 The General Secretary returned to Pusan and found the situation much improved, even the printing business in action, so he decided to print Hankul Bible in Pusan.

April 1952 A two storey cement block building at Tae-gyoro, Pusan, was rented. It was much larger building than the house at Nampo-dong, so not only the Bible Society but also the families of staff members moved in it.

The printing of the Hankul Bible was begun in April and completed in September. As soon as the publication was announced, it was sold out.

October 1952 A meeting to celebrate the publication of the Hankul Bible was held by a group of prominent persons in a tea room in Pusan. The majority of them was non-Christian. Kim Pom-in, a distinguished Buddhist leader and Minister of Education at that time, made a congratulatory speech.

November 1953 There was a huge fire in the center of the city, and the temporary office building of the Korean Bible Society was destroyed by the fire. The scriptures and reference books which had been accumulated since the fire in Seoul were all burned to ground.

March to June 1954 The General Secretary was invited to visit England by the British and Foreign Bible Society, which was celebrating the 150th anniversary of its foundation. He was charged with deputation work. He traveled

to many parts of England in that capacity.

September 1954 The Bible Society returned to Seoul and settled down in a small two storey house on 2—Ka, Ul Chi Ro. When the Society left Seoul, it had nothing to carry, but when it returned, it had to rent two box cars.

August 1956 A new building was built on the old site in Chongno. It is a re-inforced concrete building. The Society moved in it and carried out its work with fresh vigour.

The construction materials were contributed by the 8th US Army and the money for paying builders was supplied by the British and Foreign Bible Society. The building materials from the 8th US Army were obtained by the efforts of Chaplain John O. Woods, the Chief Chaplain of the Eighth Army at that time.

1957 The entire Bible was printed in Braille by Pak Tu-song. Five volumes contained the New Testament and fifteen volumes the Old Testament. One volume of Selection of Scripture Passages is produced in addition to these 20 volumes.

The zinc plates for the Braille New Testament were all lost when Bible House was burned in September 1950. The demand of Braille scriptures by the blind was great. When Im went to Japan, he took a few volumes of Braille scriptures which were given by blind persons who had old copies. In Tokyo he asked a Braille printer to make zinc plates of the Korean Braille scriptures and print. One Japanese blind man made the zinc plates by tracing the embossed pages with his fingers. When they were ready, they were sent to Pusan and sold to the blind. Although a few errors were found, they gave a great satisfaction.

When the situation in Korea was more settled, Miss Barrett, Secretary for the Work of the Blind, American Bible Society, was requested to send zinc plates to make Korean Braille scriptures. She consented and the work of making Braille plates was begun by Pak Tu-song in In-

chon. When completed the entire Bible consisted of 26 volumes (16 of the Old Testament and 10 of the New Testament), which was too bulky. He succeeded in a new system of making Braille plates and when he completed the printing of the entire scriptures in new system, it was reduced to 20 volumes.

1960 The long Cherished desire of distributing one million scriptures was achieved from this year.

April 1960 The 50th anniversary of the complete translation of the Bible into Korean was commemorated.

September 1960 The request from the churches of Korea that the present Bible should be revised in modern language was accepted by the Bible Committee, and the revision work started in September 1960.

First manuscript was drafted by Pak Chang-whan and the manuscript was reviewed by the Revision Committee. The members of the committee. were:

Chun Kyong-yun

Kim Chul-son

Yi Sang-ho

Pak Sang-jung

Hahn Kap-su

April 22, 1964 A conference of life members all over the country was held at the Saemunan Presbyterian Church. A resolution that the local support of the Korean Bible Society should be improved and the aim should be accomplished in a period of four years was carried unanimously. The plan is for 100,000,000 won to be collected by increasing the number of life members up to 32,400 within four years. The life membership fee is 3,000 won.

The total circulation of the scriptures from 1883 to 1964 is 35,524,340 copies. Placed end to end they would go three and half times of the entire length of Korea from the northern tip to the southern tip. If they were piled up, they would reach 75 times higher than Paektusan, the highest mountain in Korea: 2,774 meters.

The CAMPAIGN that local support of the Bible Society must be improved is going on very well.

Will you make the campaign much more successful by joining the life membership?

All the twelve members of one family became life members when the family heard the purpose of the campaign.

One girl offered her treasured gold necklace to the Society in order to become a life member. Although she had no cash money enough to pay life membership fee 3,000 won, yet her zeal for the Bible cause was so burning that she was willing to offer her gold necklace, saying that it was prepared for her marriage, but she was convinced that supporting the Bible cause should be much important than decorating her marriage and she offered it to the Society.

The LIFE MEMBERSHIP FEE FOR ONE PERSON is 3,000 won which is approximately 11.15 in US Dollars.

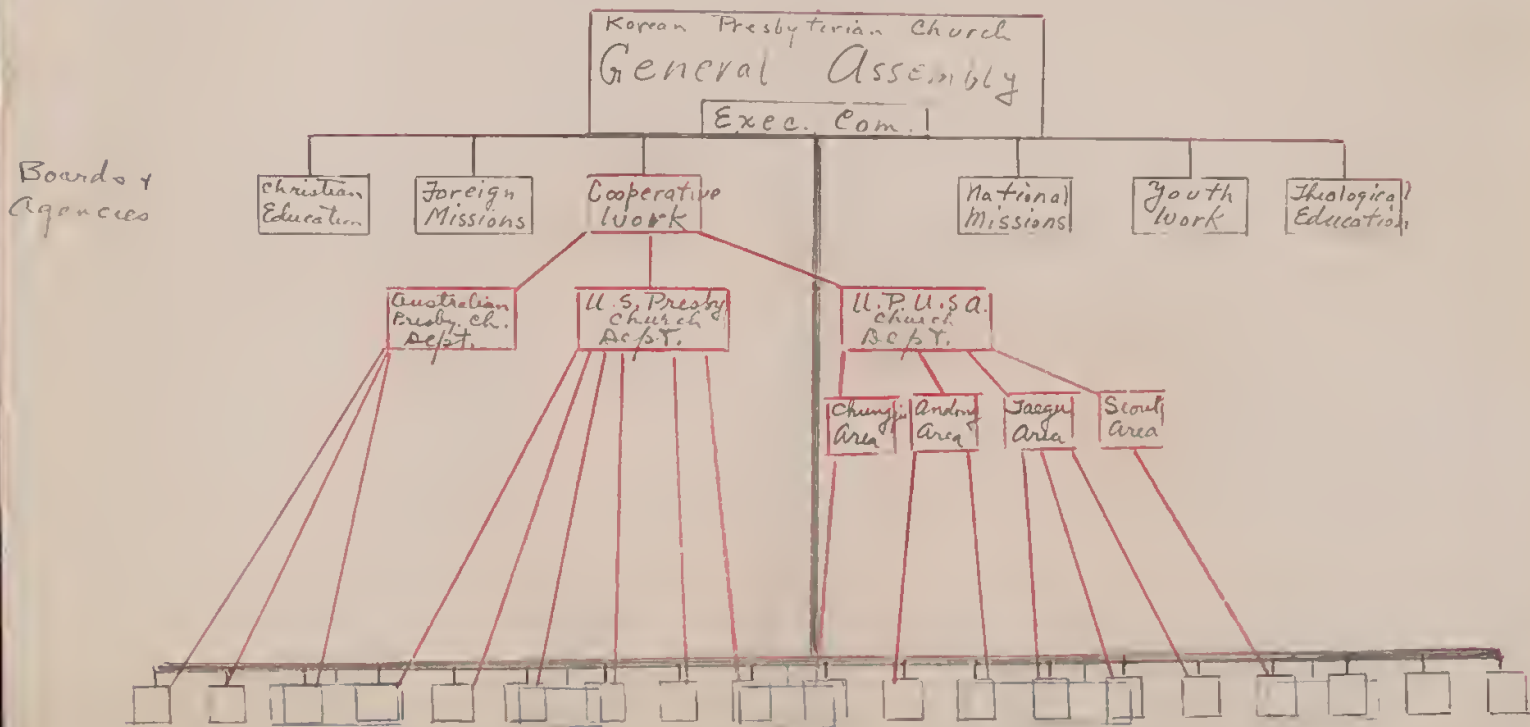
Korean Bible Society
92, 2-ka, Chongno
International P. O. Box 1030
Seoul, Korea



KOREAN BIBLE SOCIETY
92, 2ka Chongno
Seoul, Korea

—Printed in Korea—

Structure of Church - to - Church Relationships K O K E A



Presbyteries

Blue lines indicate Northern refugee presbyteries

THE MUTUAL AGREEMENT

(Translation of the Korean original, as reported by the Special Committee and corrected, but not approved at the Central Dept. of Cooperative Work February 4, 1964)

between the Presbyterian Church in Korea, the United Presbyterian Church in the United States of America, the Presbyterian Church in the United States, and the Australian Presbyterian Church.

Article 1 Preamble

The General Assembly of the Presbyterian Church in Korea and the United Presbyterian Church in the United States of America, the Presbyterian Church in the United States and the Australian Presbyterian Church, which have been working for many years in Korea, in order to make more effective in the future their work of the Gospel of Jesus Christ, received from God, enter into a Mutual Agreement as stated below for integrating the missionary work.

Article 2 Basic Principle of Agreement

The three sister Churches which are cooperating with the Presbyterian Church in Korea agree to send co-workers as requested by the Presbyterian Church in Korea for the evangelization of Korea and all work related to it, in order to participate in their planning and promotion.

Article 3 Organization

The Presbyterian Church in Korea shall establish a Department of Cooperative Work of the General Assembly as a regular department, under the following rules:

- 1) Membership
This Department shall be made up of 30 members, equally divided, between Korean and missionary members.
- 2) Election of Korean Representatives
The Korean representatives shall be chosen on the basis of 2 selected by each area Department of Cooperative Work and 3 members at large; these nominations shall be approved by the General Assembly, together with those of the missionary representatives.
- 3) Election of Missionary representatives
The missionary representatives shall be chosen on the basis of 2 selected by each area Department of Cooperative Work and one member-at-large from each Mission group.
- 4) Officers
The officers of this Department shall be: chairman, vice-chairman, one Korean-language secretary and one English-language secretary, treasurer.
- 5) Length of terms
Members of the Department shall serve for a term of 3 years, except for the members-at-large. Officers shall serve for 1 year, but may be reelected.
- 6) Area Organization
Area Departments of Cooperative Work shall be established to relate the work to all presbyteries. When necessary, joint meetings of Area Departments of Cooperative Work may be called. Six Area Departments of Cooperative Work shall be established as follows, for the time being.

Article 4 Functions

1. The Department shall discuss effective ways of using work funds sent by the sister Churches and shall make decisions for distribution, shall plan for the promotion of projects in the Church and shall prepare a budget for presentation to the related Mission Boards.
2. This Department shall not directly manage or carry out such projects.
3. This Department shall supervise the assignment of place and type of work for missionaries on the field.
4. This Department may establish sub-committees of specialists for planning work.

Article 5 Time of Meetings

This Department shall hold regular meetings (at stated times) and (necessary) called meetings during the year.

Article 6 Finance

This Department shall consider the use of all funds for Mission projects sent by the three Mission Boards, in accordance with the plans set up and the budget approved and adequately distributed to the proper work. It shall audit the accounts, from time to time, to make sure that the funds are used according to their assigned purpose.

(Designated funds may not be transferred to other uses)

Article 7 Rules

- 1) Changes in this Agreement may be made by vote of 2/3 of the members present at any meeting and ratification by the General Assembly and by each of the related Churches.
- 2) When this Mutual Agreement is approved, the present Mission areas shall be terminated.

I. NAME AND PURPOSE

1. The Name of this organization shall be the Area HDSEB.
2. The purpose of this organization shall be to administer and oversee the work within the area of its cooperating presbyteries which the Korean Presbyterian Church (herein after called "The Korean Church") is carrying on in cooperation with the United Presbyterian Church (herein after called "The American Church"). This administration and oversight shall include:
 - a. Assignment of work and supervision of the missionary personnel working within the Area.
 - b. Oversight of the progress and well being of the institutions receiving aid from the American Church, the naming and ratifying of trustees of these institutions as their constitutions require.
 - c. The annual presentation to the Department of Cooperative Work of the requests for personnel and funds from the American Church for the conduct of the work for the coming year.
 - d. The preparing of annual reports on all phases of its work to the Department of Cooperative Work of the Presbyterian Church in Korea in the zone of the United Presbyterian Church in the U.S.A. These reports shall be accompanied by satisfactory audits of all funds received during the past year from the said Department.
 - e. Any new types of work which may be assigned to this HDSEB by the Department of Cooperative Work or which it may initiate with the consent of the Department.

II. ORGANIZATION AND OFFICERS

3. This organization shall be composed of representatives from presbyteries related to the work of the United Presbyterian Church in this Area and of missionaries elected in equal numbers by station.* As other presbyteries are formed in regions convenient to the work of this HDSEB they too, subject to the approval of the Department of Cooperative Work, may send representatives when missionaries have been assigned to work with them. All members shall serve on a three year rotation and shall be eligible for re-election.

*Related presbyteries

Seoul Area - Kyungki, Han Nam, Kang Won

Chungju Area - Choong Pook

Taegu Area - Kyung Pook, Kyung Dong, Kyung Suh

Andong Area - Kyung An, Kyung Choong, and Kang Dong

4. When a presbytery desires to have representation and this has been approved by the Department of Cooperative Work but there are no missionaries available to work within its bounds the presbytery may send a representative who shall have voice but no vote.

5. Additional members to represent Educational, Medical, Women's Work, and Relief Work may be elected by the HDSEB. Missionaries and nationals shall be elected in equal numbers. These members shall serve on a * year rotation and shall be eligible for re-election. As far as possible they shall represent the different presbyteries.

* Seoul and Chungju	1 year
Taegu and Andong	3 years

6. The officers of the HDSEB shall be a chairman, a vice chairman, a treasurer and two secretaries, one Korean and one English. These shall be elected annually.

7. Committees and rules of procedure may be set up as the work requires

III. MEETINGS

8. This HDSEB shall meet at such times as it finds necessary for the right conduct of the work. A quorum shall be a majority of the members.

9. The necessary expenses of representatives attending meetings of the HDSEB shall be paid by the sending bodies.

IV. ADDENDUM.

10. These rules may be changed by a two-thirds vote of the members present and after approval by the Department of Cooperative Work.

V. IMPLEMENTATION

11. These rules shall be put into operation after approval by the Department of Cooperative Work.

SUGGESTED AGREEMENT

for

"INTER-PRESBYTERIAN BUSINESS ADMINISTRATIVE COMMITTEE"

- I. The name of this Committee shall be "Inter-Presbyterian Business Administrative Committee" hereinafter called "Committee".
- II. Organization and Purpose:

The Australian Presbyterian Church, the Presbyterian Church in the U. S., and the United Presbyterian Church in the U.S.A., having formally agreed to integrate their missionary work in Korea within the Department of Cooperative Work of the General Assembly of the Presbyterian Church in Korea, now desire to integrate administration of business affairs related to their participation in the D.C.W. and in the administration of logistical support of missionaries.
- III. Structure and Functions:

This Committee is formed to supervise the handling of the business affairs in Korea of the Australian Presbyterian Church, the Presbyterian Church in the U. S., and the United Presbyterian Church in the U.S.A., subject to the rules and regulations of these organizations.
- IV. Membership:

The authorized number of members of this Committee shall be six: each organizing Church shall be represented by two members of this Committee Executive staff shall be ex-officio members of the Committee with voice but no vote.

 - A. No person shall be elected who is not an appointed missionary or representative sent by one of the three aforementioned denominations.
 - B. Each field organization will appoint two representatives and one alternate to the Committee, one of the two to be the home church' official representative to the D.C.W.
- V. Responsibilities of the Committee.
 - A. To supervise the handling of all finances delegated to it by the three mission organizations.
 - B. To prepare and present to the mission organizations the budget required for the operation of the Committee.
 - C. To nominate the executive staff to the appropriate mission organizations and/or their home churches.
 - D. To have such other responsibilities and perform such other duties as may be assigned by the mission organizations individually or collectively.
- VI. Records and Reports.
 - A. The Committee shall keep accurate minutes of all meetings. It shall require the Treasurer to keep adequate and correct books of accounts showing all the financial transactions.
 - B. Normally the Committee shall require that monthly statements of all accounts be rendered.

- C. An annual audit of the books shall be made by competent professional auditors, and presented to the Committee and the home churches.
- D. The Committee shall present its annual report to each mission organization and to the home churches.

VII. Officers of the Committee:

- A. The Committee shall elect its own officers to hold office for a term of one calendar year and to fill vacancies for unexpired terms. A Chairman may not serve more than two successive terms in that capacity.
- B. The officers of this Committee shall be a chairman, a vice-chairman and a secretary. The staff treasurer, ex-officio member of the Committee, will serve as its treasurer.
 - 1. Chairman: shall preside at all meetings of the Committee, and call all meetings of the Committee (subject to Article IX).
 - 2. The Vice-Chairman: shall assist the Chairman in the performance of his duties.
 - 3. The Secretary: shall cause to be recorded, kept and distributed to all persons entitled thereto, the minutes of all Committee meetings.
 - 4. The Treasurer: shall be the executive officer of the Committee:
 - (a) He shall handle the business affairs of the Committee which includes where pertinent, the payment of salaries and allowances for missionaries, (including children's and educational allowances, language, and medical fees, etc.). He shall supervise and be responsible for receiving, holding, dispensing according to approved budgets, and accounting for all funds sent to and through the Committee by the sister churches and other related organizations and institutions. He shall be responsible to see that budgets are prepared. He shall also handle all funds for missionary maintenance.
 - (b) He shall be bonded and arrange for the bonding of the chief accountant and cashier as required by the home churches.
 - (c) He shall, in consultation with the home church representatives, employ and discharge such agents or employees of the Committee as the business of the Committee requires, prescribing their duties, terms of employment and compensation.
 - (d) He shall keep and maintain open to the inspection of the Committee at all reasonable times, adequate and correct accounts of all business transactions performed in the name of the Committee.
 - (e) He shall have the care and custody of all funds and valuables entrusted to the Committee.
 - (f) Normally he shall have only such other powers and duties as may be prescribed by the Committee.

VIII. Executive Staff:

Missionary personnel assigned to full or part time administrative service under the Committee, shall be considered members of the Executive Staff.

IX. Meetings of the Committee:

A. Regular meetings:

The Committee shall meet two times a year in February and September. The time and place shall be determined by the Chairman in consultation with the Treasurer.

B. Notice of regular meetings:

Written notice of all regular meetings shall be given to each member not less than ten days prior to the scheduled meeting.

C. Special meetings:

Special meetings of the Committee may be called by the Chairman, Treasurer, or any two members of the Committee for handling emergency business related to the carrying out of its responsibilities.

D. Quorum:

No meeting of members shall transact business unless at least one representative of each mission is present. When regular members are unable to attend the meeting, mission organizations or the home churches will name proxies according to their procedures.

X. Amendments:

This agreement may be amended by the unanimous consent of the mission organizations and the approval of the home churches.

RELATION OF MISSIONARY TO THE KOREAN CHURCH

BY BRUCE F. HUNT
JAN 1, 1964

IN APPROACHING THIS SUBJECT I WOULD FIRST LIKE TO REMIND PEOPLE OF A PREVIOUS PAPER I WROTE FOR THE KOREA SOCIETY FOR REFORMED FAITH AND ACTION, "THOUGHTS ON THE FUTURE OF MISSIONS IN KOREA", IN WHICH I SAY; (A) THAT A MISSIONARY IS NOT SENT TO THE CHURCH BUT TO A COUNTRY;

(B) THAT THE KOREAN CHURCH DOES NOT NEED, IN ONE SENSE OF THE WORD, THE MISSIONARY OR HIS MONEY;

(C) AND YET THAT I BELIEVE MISSIONARIES WILL BE NEEDED IN KOREA TO THE END;

(D) THAT EVANGELIZING THE LOST (OVER 90% OF KOREA'S POPULATION OF 20,000,000 PEOPLE) IS STILL THE MISSIONARY'S UNDISPUTED, THOUGH NOT HIS PRIVATE, FIELD.

I WOULD ALSO LIKE TO REMIND PEOPLE OF A PAPER I WROTE FOR WESTMINSTER OPENING, SEVERAL YEARS AGO IN WHICH ONE OF MY POINTS WAS, "THE WORD OF MISSIONS IS THE CHURCH", I.E. THAT WE ARE HERE TO WITNESS, TO EVANGELIZE THE LOST, WITH THE ULTIMATE GOAL OF "BUILDING THE BODY OF CHRIST".

THE SUBJECT ASSIGNED TO ME IS ONE THAT HAS FORCED ITSELF ON MISSIONARIES AND CHURCH LEADERS ALL OVER THE WORLD. WE CERTAINLY CANNOT IGNORE IT, BUT ON THE OTHER HAND, SOMETIMES, QUESTIONS ARE AGGRAVATED BY HAVING TOO MUCH ATTENTION PAID TO THEM. SOMETIMES, PSYCHOLOGICALLY, PROBLEMS ARE SOLVED BY MORE OR LESS EGNORING THEM, AND FIXING OUR ATTENTION ON IMPORTANT THINGS. I FEEL THIS IS ONE OF THOSE SUBJECTS THAT IS GETTING AN UNWHOLESOME PROPORTION OF THE THINKING AND ENERGIES OF CHURCH LEADERS THROUGHOUT THE WORLD TODAY.

THE SUBJECT, "RELATION OF MISSIONARY TO THE KOREAN CHURCH", RAISES THREE QUESTIONS IN MY MIND:

1. WHAT IS THE TECHNICAL RELATION WHICH DIFFERENT GROUPS OF MISSIONARIES HAVE OR CAN HAVE TO THE VARIOUS KOREAN CHURCHES OR DENOMINATIONS?
2. WHAT WOULD BE THE IDEAL RELATION TO THE KOREAN CHURCH?
3. WHAT PRACTICAL RELATION (AS DISTINGUISHED FROM TECHNICAL OR FORMAL RELATION) IN CASE WE DID NOT HAVE SUCH) CAN MISSIONARIES HAVE TO THE KOREAN CHURCH TODAY?

IN DEALING WITH THESE QUESTIONS, I THINK IT WELL TO REMEMBER THAT OUR SUBJECT TALKS OF A PARTICULAR KIND OF CHRISTIAN, THAT IS, A "MISSIONARY", NOT A CHRISTIAN LAYMAN OR A PASTOR, BUT A "MISSIONARY", "ONE SENT". OF COURSE, EVERY CHRISTIAN IS "ONE SENT", BUT I USE THIS TERM HERE IN THE NARROW SENSE OF THE PROFESSIONAL MISSIONARY. TO ME, THIS OFFICE OF THE MISSIONARY, AS LONG AS IT IS NEEDED AND EXIST, IS PRIMARYLY, AND I UNDERSCORE THE WORD PRIMARYLY;

TO THE LOST;

PIONEERING;

AN INTENSIVE AND EXTENSIVE WITNESSING TO EVERY CREATURE "BOTH IN JERUSALEM, AND IN ALL JUDAEA AND SAMARIA AND UNTO THE UTMOST PART OF THE EARTH";

A MAKING OF DISCIPLES, BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST, TEACHING THEM

TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU",
A BUILDING OF THE CHURCH, YET MAKING IT OUR AIM SO TO PREACH
THE GOSPEL, NOT WHERE CHRIST WAS ALREADY NAMED THAT I MIGHT
NOT BUILD UPON ANOTHER MAN'S FOUNDATION,
AND, WHILE BAPTIZING OR FORMING THE VISIBLE CHURCH, IS A
DEFINITE PART OF HIS WORK HIS MAIN WORK IS WITNESSING AND
TEACHING.

I THINK SOME OF THE MISUNDERSTANDING (BOTH ON THE PART OF KOREANS
AND THE MISSIONARIES THEMSELVES) AS TO THE DUTIES OF A MISSIONARY,
ARISE FROM A FAILURE TO RECOGNIZE THIS PECULIAR OFFICE, AND FUNCTION
OF THE MISSIONARY AS A "SENT ONE".

1. WHAT IS THE TECHNICAL RELATION WHICH DIFFERENT GROUPS OF
MISSIONARIES HAVE OR CAN HAVE TO THE VARIOUS KOREAN CHURCHES
OR DENOMINATIONS?

IN A PREVIOUS PAPER, I SAID I HAD OBSERVED FOUR DIFFERENT
SYSTEMS OPERATING IN THE REALM OF THE RELATION BETWEEN THE MISSIONARY
AND THE KOREAN CHURCH.

(1) "THE MISSIONARY AND HIS FUNDS COMPLETELY INTEGRATED AND
UNDER THE KOREAN CHURCH."

I SEE TWO WEAKNESSES IN THIS SYSTEM.

(A) IT IS NOT AN HONEST OR REAL RELATIONSHIP. THE
MISSIONARY DOES NOT COME FROM, NOR IS HE REALLY
SENT BY THE KOREAN CHURCH. THE KOREAN CHURCH GETS
THE SENDING AUTHORITY WITHOUT THE SACRIFICE THAT
WOULD BE INVOLVED IF IT REALLY DID THE SENDING.

(B) THOSE WHO REALLY DO THE SENDING THROUGH BOTH FUNDS
AND PERSONNEL, BY BEING DEPRIVED OF THE AUTHORITY
OVER THOSE WHOM THEY SEND, HAVE THEIR MESSAGE EX-
TREMELY CURTAILED. THE MESSAGE LOSES THE AUTHORITA-
TIVE FREEDOM THAT FLOWS FROM THE MOTIVE WHICH SENT
THE MISSIONARY.

(2) "THE MISSIONARY AND HIS FUNDS AND EVEN THE KOREAN INSTI-
TUTIONS UNDER THE FOREIGN CHURCH."

THIS TOO HAS WEAKNESSES. IT HAS A TENDENCY AND DANGER
OF TYING THE KOREAN CHURCH TO INDIVIDUALS OR TO A FOREIGN
HUMAN ORGANIZATION, A TENDENCY TO SECTARIANISM. IT WAS
A TENDENCY THAT PAUL, THE MISSIONARY, SEEMED TO SEEK TO
AVOID. AFTER SPEAKING OF THE DIVISIONS IN CORINTH,
CAUSED BY FOLLOWING PEOPLE, PAUL, APOLLOS, CEPHAS ETC. HE
SAYS "I THANK GOD THAT I BAPTIZED NONE OF YOU, SAVE
CRISPUS AND GAIUS".

HE OR HIS FELLOWS DID NOT SEEK GLORY OF MEN EVEN WHEN
THEY "MIGHT HAVE CLAIMED AUTHORITY AS THE APOSTLES OF
CHRIST" AND PETER BELIEVED THAT ELDERS SHOULD TEND THE
FLOCK, NOT LORDING IT OVER THE CHARGE ALLOTTED TO THEM,
BUT MAKING THEMSELVES ENSAMPLES".

(3) "THE MISSIONARY AND HIS FUNDS RELATED TO THE KOREAN
CHURCH WORKING JOINTLY, IN "COOPERATION" AS IT HAS BEEN
CALLED, AND THE WORK IS DONE THROUGH THE DEPARTMENT OF
COOPERATIVE WORK OF THE GENERAL ASSEMBLY".

THE WEAKNESS OF THIS IS THAT IT CONFUSES THE MISSIONARY AND THE PASTORAL FUNCTION, THE SENDING AND THE CALLING CHURCH.

IT HAS THE WEAKNESS OF BOTH THE FIRST AND THE SECOND METHODS IN THAT IT CAUSES THE MISSIONARY MESSAGE TO LOSE THE AUTHORITATIVE FREEDOM THAT FLOWS FROM THE MOTIVE WHICH SENT THE MISSIONARY, ON THE ONE HAND, AND IT TIES THE KOREAN CHURCH TO A FOREIGN, HUMAN ORGANIZATION, DEPRIVING IT OF A CERTAIN FREEDOM, ON THE OTHER.

- (4) "THE FOREIGN AND THE KOREAN CHURCH COMPLETELY INDEPENDENT AND THE FOREIGN CHURCH WORKING ONLY BY INVITATION IN THE KOREAN CHURCH AND GIVING, AS IT WILL AND CAN, TO THOSE CAUSES IN THE KOREAN CHURCH WHICH IT FEELS ARE WORTHY, AND WHERE THE KOREAN CHURCH WILL ACCEPT THE GIFTS. THE DESIRES OF THE KOREAN CHURCH, NATURALLY, BEING CONSIDERED BY THE FOREIGN CHURCH IN ITS USE OF PERSONNEL AND MONEY." THIS HAS THE PROPER COMBINATION OF RESPONSIBILITY AND FREEDOM, AND IT PUTS THE RESPONSIBILITY FOR THE MISSIONARY AND HIS WORK, ON THE SENDING CHURCH, AND AT THE SAME TIME PROTECTS THE FREEDOM OF BOTH THE SENDING CHURCH AND THE CHURCH IN THE COUNTRY TO WHICH THE MISSIONARY IS SENT.

IT IS WHAT I UNDERSTAND TO BE THE METHOD DEVELOPED IN THE PAST. WE BELIEVE THE STATEMENT IN A REPORT AT THE MONTREAL CONFERENCE ON "WORLD MISSIONS CONSULTATION" IN OCTOBER 1963, HELD BY THE SOUTHERN PRESBYTERIAN CHURCH IS A DEPARTURE FROM THIS. IT SAYS "THE NATIONAL CHURCH HAS IMMEDIATE RESPONSIBILITY FOR THE EVANGELIZATION OF HER OWN PEOPLE" AND SO THE NATIONAL CHURCH SHOULD HAVE PRIMARY RESPONSIBILITY IN THE DEFINITION OF FREEDOM AND INITIATIVE FOR THE SENDING CHURCH" (CHRISTIANITY TODAY, 11/9/62). THE SENDING CHURCH HAS, IN MY OPINION, JUST AS "IMMEDIATE" A RESPONSIBILITY FOR THE EVANGELIZATION OF THE LOST IN KOREA AS THE KOREAN CHURCH AND SO SHOULD NOT SURRENDER ITS "RESPONSIBILITY IN THE DEFINITION OF FREEDOM AND INITIATIVE".

AT THE SAME CONFERENCE A BOARD SECRETARY IS QUOTED AS SAYING "THE DAY OF UNILATERAL DECISION IS OVER". THIS TOO SEEMS CONTRARY TO THE METHOD THAT HAD BEEN DEVELOPED OVER THE YEARS AND PROVEN TO BE GOOD.

IF WE BELIEVE THE FOREIGN AND KOREAN CHURCH SHOULD BE "COMPLETELY INDEPENDENT", WHAT THEN SHOULD BE, IN THE WORDS OF OUR TOPIC, THE "RELATION OF THE (FOREIGN) MISSIONARY TO THE KOREAN CHURCH"?

BEFORE GOING ON, I THINK IT WOULD BE WELL TO EXPLAIN WHAT "COMPLETELY INDEPENDENT" IS UNDERSTOOD TO MEAN IN THE DEFINITION OF THIS FOURTH, AND TO ME PREFERABLE METHOD. AS UNDERSTOOD AND PRACTICED, IT HAS NOT MEANT THAT THE MISSIONARY'S WORK COULD NOT BE RELATED, AT SOME POINTS EVEN ORGANIZATIONALLY TO THE KOREAN WORK. IT HAS MEANT THAT HIS RELATIONSHIP TO THE KOREAN CHURCH IS ON AN INVITATIONAL BASIS, IN WHICH THE MISSIONARY HAS COMPLETE FREEDOM OF REFUSAL OR ACCEPTANCE.

THERE HAS BEEN A GROWING TENDENCY OF LATE TO FORSAKE THIS METHOD. ECUMENICAL LEADERS, IN THEIR ZEAL FOR MAKING AN ORGANIZATIONALLY UNITED WORLD CHURCH, SEEK TO BRING PICKED MEMBERS, I HESITATE (BUT OF AN INTEREST IN TRYING TO KEEP THE PICTURE CLEAR) TO CALL THEM REPRESENTATIVES, INTO THE WORLD ORGANIZATION, GIVING THEM UNEARNED POWERS IN THEIR OWN CHURCHES, AND IN EXCHANGE THEY SO INTEGRATE THE MISSIONARY IN THE KOREAN CHURCH AS TO ALMOST SEPARATE HIM FROM THE CHURCH THAT SENT

HIM, SO THAT HE LOSES HIS "VOICE SENT OUTSIDE", HIS "PROPHETIC WITNESS" HIS VOICE TO "SPEAK TO" THE KOREAN CHURCH.

THE KOREAN CHURCH, COMING TO MATURITY, AND BECOMING MORE AND MORE CONSCIOUS OF ITS PLACE IN THE WORLD FAMILY OF CHURCHES, IN ITS SELF-CONSCIOUS ASSUMPTION OF RESPONSIBILITY HAS THE VERY HUMAN INCLINATION OF WANTING TO TAKE OVER ALL RESPONSIBILITY, EVEN THAT WHICH BELONGS TO OTHERS, WHICH MIGHT IN ANY WAY, EVEN GEOGRAPHICALLY, BE RELATED TO THEIR WORK.

THE RECENT REVISION OF THE CONSTITUTION SEEMS TO WANT OR EXPECT MISSIONARIES, ON THE ONE HAND, TO ACTUALLY TRANSFER MEMBERSHIP TO THE KOREAN CHURCH AND, WHERE THEY DO NOT DO THIS, TO PLEDGE TO CONFORM TO THE PRACTICES OF THE KOREAN CHURCH. THE RECENT CLAUSES GIVE LESS FREEDOM TO THE MISSIONARY THAN THOSE FOUND IN THE ORIGINAL CONSTITUTION.

THE EARLY MISSIONARIES WORKED TOWARD A WHOLLY INDIGENOUS CHURCH FREE FROM THE SENDING CHURCH. I WAS TOLD THAT IT WAS THE DESIRE OF THE KOREANS THEMSELVES THAT THE OFFICE OF "MISSIONARY MEMBERSHIP" WAS CREATED, BECAUSE THE KOREANS WANTED THE MISSIONARIES IN THE ORGANIZATION. IT WAS AGREED TO BY THE MISSIONARIES ONLY AFTER SAFEGUARDS AGAINST MISSIONARY DOMINATION AND CONTROL OF THE KOREAN CHURCH WERE WRITTEN IN.

THERE ARE DISTINCT ADVANTAGES FOR THE KOREAN CHURCH WHEN THE MISSIONARY HAS SOME OFFICIAL CONNECTION WITH IT, ESPECIALLY WHEN THE MISSIONARY IS ENGAGED IN PIONEERING NEW GROUPS, FOR THEN THE CHURCHES WHICH THE MISSIONARY ESTABLISHES ARE CONSIDERED TO BE A PART OF THE KOREAN CHURCH WITH WHICH HE HAS OFFICIAL CONNECTION, FROM THE VERY BEGINNING, WITHOUT A PERIOD OF TRANSITION. TODAY THE KOREAN CHRISTIANS ARE DOING BY FAR THE GREATER AMOUNT OF PIONEERING NEW GROUPS, RATHER THAN THE MISSIONARIES AS WAS THE CASE IN THE EARLIEST DAYS.

THE REASON FOR THIS SEEMS TO BE TWO-FOLD:

THERE ARE MANY MORE KOREAN CHRISTIANS TO DO THIS THAN THERE ARE MISSIONARIES;

THEY ARE MORE WIDELY SCATTERED THROUGH THE COUNTRY THAN THE MISSIONARIES AND THUS CIRCUMSTANTIALLY BETTER FITTED TO DO SUCH PIONEERING - USING THE STRAWBERRY VINE METHOD OF PROPAGATION.

THE SOUTHERN PRESBYTERIAN MISSIONARIES FIGURE THAT THERE ARE ONLY 200 PLACES IN THEIR TERRITORY FOR SUCH PIONEERING AND ENVISION A DAY IN THE NOT TOO DISTANT FUTURE WHEN THIS PARTICULAR TYPE OF PIONEERING WILL BE COMPLETED. IT MAY BE FURTHER AWAY IN OTHER FIELDS BUT WHEN IT IS COMPLETED, THE PARTICULAR ADVANTAGES TO THIS KIND OF WORK FROM OFFICIAL CONNECTION WITH THE KOREAN CHURCH WILL NOT BE NEEDED, AND WE MIGHT WELL GIVE UP SUCH OFFICIAL CONNECTIONS.

THERE IS ANOTHER ADVANTAGE - THIS TO THE MISSIONARY - IN OFFICIAL CONNECTION. BY HAVING A VOTE AND THE RIGHT OF PROTEST OR OF BRINGING CHARGES ETC. HE CAN OFTEN POINT UP IN A GRAPHIC WAY THE TESTIMONY HE IS SEEKING TO MAKE. ALSO IT HELPS THE MISSIONARY DEMONSTRATE HIS VIEWS OF THE DOCTRINE OF THE CHURCH. BUT IT IS NOT THE ONLY WAY OF MAKING A TESTIMONY, AND NOT NECESSARY TO HIS SUCCESSFULLY FUNCTIONING AS A MISSIONARY.

AT THIS TIME WHEN PEOPLE ARE MAKING SUCH A STUDY OF THE "RELATIONSHIP OF MISSIONARIES TO A NATIONAL CHURCH", "INTEGRATION" ETC., RATHER THAN ATTEMPT SOME OF THE VARIOUS SUGGESTIONS THAT ARE BEING PUT FORWARD

I WOULD PREFER TO HOLD TO THE PRACTICES DEVELOPED OVER THE YEARS IN THE KOREAN CHURCH UP TO 1938. THEY PROTECT THE RIGHTS OF BOTH PARTIES THE MOST PERFECTLY.

HOWEVER, WITH THE DIVISIONS AND UNIONS THAT HAVE BEEN TAKING PLACE IN KOREA, LIKE THE MOVEMENTS OF PARTNERS IN A SQUARE DANCE - I AM INCLINED TO BE AGAINST EVEN THIS SUPPOSEDLY INNOCENT FORM OF DANCING, AND BE IN FAVOR OF OFFICIAL CONNECTION WITH NO KOREAN GROUP.

I AM TEMPTED TO FAVOR WITHDRAWAL FROM ECCLESIASTICAL CONNECTION WITH ALL OF THE GROUPS. I HAVE HAD SEVERAL KOREANS SAY THAT THEY WISHED THE MISSIONARIES HAD BEEN AND WOULD BE NEUTRAL. OF COURSE, THEY USUALLY WANT A MISSIONARY TO WHOLE-HEARTEDLY ON THEIR OWN PARTICULAR SIDE, BUT, THAT FAILING, THEY WANT NEUTRALITY AND WHAT SURPRISE ME IS HOW MANY ON BOTH SIDES SEEM TO THINK THIS IS PERHAPS THE BEST POSITION FOR THE MISSIONARY TO TAKE IN THE PRESENT SITUATION.

I SAY THAT I AM TEMPTED TO FAVOR WITHDRAWAL FROM ECCLESIASTICAL CONNECTIONS WITH ALL GROUPS, BUT I AM NOT SURE WHETHER WE SHOULD YIELD TO THAT TEMPTATION.

BUT WHETHER WE HAVE AN OFFICIAL RELATION TO THE KOREAN CHURCH OR WITHDRAW FROM IT, THE MISSIONARY WHO IS HERE TO BUILD THE BODY OF CHRIST CAN HARDLY BE IN KOREA WITHOUT SOME KIND OF RELATION TO THE KOREAN CHURCH. I HAVE DEALT WITH THE TWO QUESTIONS OF THE TECHNICAL AND THE IDEAL RELATION TOGETHER, IT NOW REMAINS TO DEAL WITH THE QUESTION.

III. "WHAT PRACTICAL RELATION CAN MISSIONARIES HAVE TO THE KOREAN CHURCH TODAY"?

WITH YOUR PERMISSION, I WOULD LIKE TO INCORPORATE A GOOD PART OF THE LAST PORTION OF MY PAPER "THOUGHTS ON THE FUTURE OF MISSIONS IN KOREA" IN ANSWER TO THIS QUESTION.

"IN DEALING WITH THE TICKLISH QUESTION OF THE SEEMING CONFLICT OF THE RIGHTS OF TWO CHURCHES, PAUL, AS WE HAVE MENTIONED ABOVE, POINTED THE WAY WHEN HE SAID "I THANK GOD THAT I BAPTIZED NONE OF YOU, SAVE CRISPUS AND GAIUS--- FOR CHRIST SENT ME NOT TO BAPTIZE BUT TO PREACH THE GOSPEL". IN OTHER WORDS, IN SEEKING TO MAKE ADJUSTMENTS WE MAY YIELD ALMOST ANY THING BUT THE RIGHT AND RESPONSIBILITY TO WITNESS.

THE MISSIONARY'S FIELD OF FREE ACTIVITY HAS BEEN ADMITTEDLY NARROWED WITH THE GROWTH OF THE KOREAN CHURCH. (1) IN THE EARLY DAYS, THE MISSIONARIES NOT ONLY EVANGELIZED, BUT DID ALL THE BAPTIZING. (2) WHEN THE KOREAN PRESBYTERIAN CHURCH WAS ORGANIZED, AND CHURCHES BEGAN TO CALL KOREAN PASTORS, FOREIGN MISSIONARIES KEPT STRICTLY OUT OF CHURCHES THAT HAD PASTORS, UNLESS BY DEFINITE INVITATION. THE FEW KOREAN PASTORS HAD PLENTY TO DO LOOKING AFTER THEIR OWN FLOCKS AND WERE HAPPY TO HAVE THE MISSIONARIES DO THE MORE EXPENSIVE (IN TRAVEL) AND ARDUOUS AND OFTEN LESS ENCOURAGING WORK OF VISITING THE WEAK, BEGINNING GROUPS. PRESBYTERIES ASKED MISSIONARIES TO SERVE AS MODERATORS OF SESSION OF THESE SMALL GROUPS TO ADMINISTER BAPTISM, SERVE THE COMMUNION AND EXERCISE DISCIPLINE. (3) DURING THE YEARS OF THE 2ND WORLD WAR, EVEN THIS WORK WAS FORCED ON TO KOREAN PASTORS, IF IT WAS TO BE DONE AT ALL, AS MISSIONARIES HAD BEEN COMPELLED TO LEAVE THE COUNTRY. (4) SINCE THE WAR, WHAT WITH THE INCREASE IN THE NUMBER OF CHRISTIANS, AS WELL AS KOREAN PASTORS, THE KOREAN PASTORS HAVE ALMOST

COMPLETELY TAKEN OVER THIS WORK IN SOME AREAS. THE MISSIONARY FINDS THAT HE MUST RECOGNIZE THE KOREAN PASTOR'S PRIOR RIGHT AND RESPONSIBILITY IN THIS MATTER. THIS HOLDS TRUE OF THE VARIOUS KINDS OF INSTITUTIONS, AS WELL. EVEN IN THE SMALL PASTORLESS, BUT ORGANIZED CHURCH OR INSTITUTION, HE MUST WAIT TO BE INVITED.

EVEN IN STARTING A NEW WORK, THESE DAYS THE MISSIONARY IS LIKELY TO FIND THAT HE WILL BE DEPENDING ON A NUCLEUS OF SEMI-DORMANT "CHRISTIANS" HIDDEN IN THE APPARENT NON-CHRISTIAN COMMUNITY WHICH HE IS SEEKING TO EVANGELIZE. THE KOREAN CHURCH HAS A CERTAIN RESPONSIBILITY TOWARD THESE, HOWEVER POORLY IT HAS CARRIED IT OUT, AND A CERTAIN PRIOR PASTORAL RESPONSIBILITY AND RIGHT OVER THEM, AND THE MISSIONARY MUST BE CAREFUL TO RESPECT AND EMPHASIZE THIS RESPONSIBILITY AND RIGHT. THUS THE SECOND OR THIRD GENERATION MISSIONARY FINDS HIS FIELD OF PURELY INDEPENDENT ACTIVITY NARROWED. HE FINDS OFTEN THAT EVEN IN ALMOST PIONEER WORK HE MUST BE CAREFUL NOT TO IGNORE OTHER PEOPLE'S RIGHTS AND RESPONSIBILITIES, AND MUST OFTEN GO ON AN INVITATION BASIS, WHETHER IT BE TO CHURCHES, INSTITUTIONS OR EVEN A FIELD OF ALMOST PIONEER EVANGELISM.

BUT DOORS ON THE INVITATION BASIS ARE OPEN WIDELY. WHILE THE NUMBER OF DOORS OF PURELY INDEPENDENT ACTIVITY BECOME FEWER, THE DOORS FOR WORK ON THE INVITATION BASIS, IT SEEMS TO ME, HAVE BEEN MULTIPLIED MORE THAN EVER BEFORE TO ONE WHO IS WILLING TO MINISTER AND NOT BE MINISTERED TO; TO THE ONE WHO WILL BE SERVANT.

ACCESSIBILITY AND ACCEPTABILITY WILL MAKE A MISSIONARY ABLE TO ENTER THE "INVITATIONAL BASIS" DOORS, BUT THIS IS A HIGHLY COMPETITIVE FIELD, AND THE FOREIGN MISSIONARY'S ABILITY TO ENTER IT DEPENDS ON HIS ACCESSIBILITY AND ACCEPTABILITY.

LOCATION AND WILLINGNESS TO ACCEPT INVITATIONS MAKES ACCESSIBILITY. WE WILL MAKE OURSELVES ACCESSIBLE IN EVANGELISTIC WORK BY OUR LOCATION NEAR TO THE MASSES WE WANT TO REACH, WILLINGNESS TO TRAVEL FAR, WIDELY AND OFTEN, AND ATTENDING GATHERINGS WHERE THE KOREAN CHURCH LEADERS AND MEMBERS GATHER, AND, FINALLY, BY FREELY ACCEPTING AS MANY INVITATIONS AS STRENGTH AND TIME ALLOW, REGARDLESS OF THE INCONVENIENCE TO OURSELVES.

WILLINGNESS TO TAKE UNWANTED JOBS MAKES US ACCESSIBLE. WE WILL MAKE OURSELVES ACCESSIBLE IN INSTITUTIONAL WORK, AGAIN, AS WE ACCEPT INVITATIONS AND ARE WILLING TO TAKE JOBS WHICH OTHERS DO NOT WANT EVEN THE ONES FOR WHICH WE WERE NOT PRIMARILY TRAINED.

SPECIALIZATION, LANGUAGE FLUENCY, RELEVANCY OF OUR MESSAGE ALL MAKE US ACCEPTABLE. WE MAKE OURSELVES ACCEPTABLE, AS WE ARE THOROUGHLY QUALIFIED IN ONE OR MORE FIELDS. A SPECIALIST IN ANY FIELD IS USUALLY NEEDED. WE ALSO MAKE OURSELVES ACCEPTABLE WHEN WE ARE FAMILIAR WITH THE LANGUAGE AND THE PROBLEMS OF THE CHURCH AND INSTITUTIONS AND HAVE A SCRIPTURALLY FOUNDED, PROPHETIC VISION AND WORD THAT IS RELEVANT TO THE HEARERS AT THAT TIME IN THAT SITUATION. I AM NOT TRYING TO SAY THAT THE MISSIONARY MUST BE A SUPER-MAN. BUT ANY OR ALL OF THESE THINGS MAKE HIM MORE EASILY ACCEPTABLE.

AS MY SUBJECT IS "RELATION OF THE MISSIONARY TO THE KOREAN CHURCH" I WILL SKIP THE "WORK THAT CAN BE DONE WITHOUT INVITATION" AND GO TO THE LIST OF THINGS THAT CAN BE DONE "ON INVITATION".

- A. PREACHING IN CHURCHES AND HELPING IN THEIR EVANGELISTIC CAMPAIGNS;
- B. TEACHING IN CONFERENCES AND INSTITUTIONS SUCH AS BIBLE INSTITUTES, COLLEGES AND SEMINARIES;
- C. WORKING WITH YOUNG PEOPLE'S AND MISSIONARY ORGANIZATIONS,
- D. PARTICIPATING IN THE ECCLESIASTICAL LIFE OF THE CHURCH, IN SESSIONS, PRESBYTERIES AND ASSEMBLY;
- E. COOPERATING IN THE WORK OF HOSPITALS, LEPER COLONIES, ORPHANAGES, OLD FOLKS HOMES, RELIEF PROGRAMS ETC.

FAIR PLAY, IS NECESSARY. HUMAN BEINGS BEING CONSTRUCTED AS THEY ARE, WE MUST REMEMBER THAT WHEN WE WORK SIDE BY SIDE WITH ANOTHER GROUP, THERE INEVITABLY GROWS UP A SPIRIT OF COMPETITION. THE MISSIONARY'S USEFULNESS WILL BE IN PROPORTION TO HIS ABILITY TO HOLD HIMSELF TO FAIR PRACTICES. AS PAUL SAYS "HE MUST STRIVE LAWFULLY". IN THIS COMPETITION, THE MISSIONARY HAS CERTAIN ADVANTAGES AND THE KOREAN HAS OTHERS. TROUBLE IS AVOIDED WHEN WE USE THESE ADVANTAGES FOR THE LORD AND NOT TO BUILD OURSELVES UP.

UNFAIRNESS OF USURPING POWER WITH MONEY MUST BE AVOIDED BY THE MISSIONARY. I AM THINKING HERE NOT OF LAWFULNESS IN THE SENSE OF ETHICAL RIGHT AND WRONG, WHICH OF COURSE WOULD GO WITHOUT SAYING, BUT MORE OF LAWS IN A GAME; FAIR PLAY. IN THE COMPETITION, WE SHOULD USE EVERYTHING THAT GOD HAS GIVEN US; OUR NATIONALITY, TRAINING, EVEN FINANCIAL ADVANTAGES; BUT WITH SELF-DISCIPLINE, KEEPING THEM IN SUCH CONTROL THAT WE DO NOT SPOIL THE TEAM PLAY OR LET THESE THINGS WITTINGLY OR EVEN UNINTENTIONALLY USURP THE KOREAN LEADERS' RIGHTFUL PLACE OF LEADERSHIP.

IN THE CONTROVERSY BETWEEN THE SO-CALLED "CONSERVATIVE" AND "ECUMENICAL" GROUPS, HOW OFTEN HAVE I HEARD RESENTMENT EXPRESSED THAT ONE SIDE USED JEeps, INSTITUTIONS, SALARIES, RELIEF AND MONEY TO SWING PEOPLE THEIR WAY. AGAIN, I FEEL THAT DR. McINTIRE HURT RATHER THAN HELPED HIS CAUSE BY HIS USE OF MONEY.

USE OF MONEY IS NOT NECESSARY. JESUS FIRST SENT HIS DISCIPLES FORTH WITHOUT MONEY. AFTER THEY REPORTED THAT THEY HAD LACKED NOTHING IN ACCOMPLISHING THEIR KINGDOM TASK WHEN SO EQUIPPED, HE TOLD THEM THEY COULD TAKE MONEY. WE MUST BELIEVE THAT THE GOSPEL NEEDS NOTHING MATERIAL TO ACCOMPLISH THE LORD'S PURPOSE. IT IS ITSELF THE POWER OF GOD UNTO SALVATION. IT IS IMPERATIVE, THEREFORE, FOR THE MODERN MISSIONARY FIRST TO REMEMBER THAT THOSE EARLY MISSIONARIES WERE SENT WITHOUT "GOLD, NOR SILVER, NOR BRASS IN THEIR PURSE; NO WALLET FOR FOURNEY, NEITHER TWO COATS, NOR SHOES NOR STAFF", THOUGH LATER, AFTER THEY HAD LEARNED, THEY COULD DO THEIR WORK WITHOUT MONEY, THEY WERE ALLOWED TO TAKE IT.

THE KOREAN CHURCH DOES NOT NEED THE MISSIONARY'S MONEY. AS IT IS IMPERATIVE FOR THE MISSIONARY TO KNOW THAT HE DOES NOT NEED MONEY FOR HIS WORK, IT IS EQUALLY IMPERATIVE THAT THE KOREAN CHURCH SHOULD KNOW THAT IT DOES NOT NEED THE FOREIGN CHURCH'S MONEY.

USE OF MONEY IS NOT FORBIDDEN. LEST WE SHOULD THINK THAT GOING WITHOUT FUNDS IS AN ABSOLUTE AND PERMANENT RULE, WE SHOULD REMEMBER THAT AFTER THE EARLY MISSIONARIES HAD HAD A CHANCE TO LEARN THAT THEY COULD DO THEIR WORK WITHOUT MONEY, THE LORD TOLD THEM "NOW, HE THAT HATH A PURSE, LET HIM TAKE IT AND LIKEWISE A WALLET" ETC.

BOTH THE MISSIONARY AND THE KOREAN NEED TO REMEMBER THAT THE FOREIGN CHURCH NEEDS TO GIVE, THOUGH THEY MAY NOT "NEED" ITS MONEY.

BUT THE FOREIGN CHURCH MUST NOT HARM ITS BROTHERS WITH WHAT IS GOOD FOR IT. SUCH GIVING MUST BE GUARDED, LEST IT HARM THOSE MEANT TO BE BENEFITED. PAUL ASKS OF THE CORINTHIANS, "FOR WHAT IS THERE WHEREIN YE WERE INFERIOR TO THE REST OF THE CHURCH EXCEPT IT BE THAT I MYSELF WAS NOT A BURDEN TO YOU? FORGIVE ME THIS WRONG". FAIR PLAY IS THAT;

- A. GIVING MUST NOT BE SO OVERWHELMING AS TO DISCOURAGE INITIATIVE ON THE PART OF THE KOREAN CHURCH;
- B. WE MUST GUARD LEST OUR GIVING ACTUALLY WRONG OUR KOREAN BRETHREN, BESIDE WHOM WE WORK, IN GIVING US AN ADVANTAGE OR POWER WITHIN THEIR CHURCH WHICH THEY DO NOT HAVE BECAUSE THEY DO NOT HAVE CONTROL OF SUCH FUNDS,
- C. AGAIN, GIVING MUST NOT SADDLE THE KOREAN CHURCH WITH INSTITUTIONS OR PROJECTS WHICH ARE SO UNWIELDLY OR SO FOREIGN TO ITS WAY OF LIFE THAT IT IS OVERLY ENCUMBERED IN TRYING TO KEEP THEM GOING;
- D. AND IT GOES WITHOUT SAYING THAT GIVING SHOULD NOT BE USED TO BUY CONVERTS, INFLUENCE OR POWER.

THE KOREAN CHURCH MUST PROTECT THE FOREIGN CHURCH'S RIGHT TO GIVE IN A CHRISTIAN WAY. AS I'VE SAID ABOVE, THE FOREIGN CHURCH NEEDS TO GIVE BUT IT IS ALSO IMPERATIVE THAT THE KOREAN CHURCH KNOW THAT IT DOES NOT NEED THE FOREIGN CHURCH'S MONEY. TOO OFTEN THE KOREAN CHURCH THINKS BECAUSE THE FOREIGN CHURCH NEEDS TO GIVE THAT THEY NEED TO RECEIVE, AND THIS DOES NOT NECESSARILY FOLLOW. THEY WILL OFTEN BE QUITE WILLING TO SAY THAT THE FOREIGN CHURCH NEEDS TO GIVE, BUT THEY ARE NOT ALWAYS SO WILLING TO SAY THAT THE FOREIGN CHURCH SHOULD HAVE THE RIGHT TO SAY WHERE THEY SHOULD GIVE. THE KOREAN CHURCH WOULD LIKE TO HAVE THE FOREIGN MONEY, TO DO WITH AS THEY WANT. THEY WANT IT UNENCUMBERED WITH THE DESIGNATIONS, INQUIRY, OR CONTROL OF THE FOREIGN CHURCH WHICH GIVES IT. THEY'D PREFER NOT TO HAVE TO MAKE A RECKONING OF THEIR USE OF IT. THEY WISH THEY COULD HAVE IT DIRECT, WITHOUT IT HAVING TO COME THROUGH THE HANDS OF MISSIONARIES ON THE FIELD. (KNOWING THE HUMANA FRAILTY OF MISSIONARIES AND THE FAILURE SO OFTEN TO BE CHRIST-LIKE, AND SPIRIT-FILLED, IN THEIR HANDLING OF THE FUNDS, ONE CAN OFTEN SYMPATHIZE WITH THE KOREAN DESIRE FOR RECEIVING THE FUNDS DIRECTLY. ALSO KNOWING THAT THE WESTERN CHURCH'S DESIGNATIONS ARE NOT ALWAYS THE WISEST, BECAUSE THEY DO NOT KNOW THE NEEDS OF THE KOREAN CHURCH OR THE KOREAN PEOPLE, ONE CAN SYMPATHIZE WITH THE KOREAN'S DESIRE TO RECEIVE THE FUNDS WITHOUT ENCUMBRANCE OF DESIGNATION.)

HOWEVER, THE KOREAN CHURCH MUST REMEMBER THAT TRUE CHRISTIAN GIVING MUST BE FREE AND NOT OF NECESSITY. IT MUST LEAVE THE GIVING CHURCH FREE IN ITS DESIGNATIONS.

THE FOREIGN CHURCH NEEDS TO GIVE PERSONNEL MORE THAN MONEY. THE KOREAN CHURCH, AS MENTIONED ABOVE, MOST OFTEN ASKS FOR MONEY RATHER THAN PERSONNEL, BUT THE FOREIGN CHURCH NEEDS TO GIVE PERSONNEL MORE THAN MONEY, FOR, AS LEWELL SAID "THE GIFT WITHOUT THE GIVER IS BARE". PAUL IN SPEAKING OF MONETARY GIFTS, GIVEN BY CHURCHES IN MACEDONIA SAID, "FIRST THEY GAVE THEIR OWN SELVES TO THE LORD AND TO US THROUGH THE WILL OF GOD". AND I THINK THAT, FOR ALL THEIR ASKING MONEY, THE KOREAN CHURCH ITSELF APPRECIATES PERSONNEL ABOVE MONEY, IF AND WHEN THE MISSIONARY WILL REALLY GIVE HIMSELF. AND THE GIFT OF PERSONNEL LONG OUTLASTS THE GIFT OF MONEY. OFTEN, UNFORTUNATELY, THE MISSIONARY DOES NOT GIVE HIMSELF AND THE KOREAN CHURCH MAY THEN BE JUSTIFIED IN WANTING MONEY MORE THAN PERSONNEL. BUT FOR THE SENDING CHURCH THE COMMAND IS "GO"; AND MONEY IS NO SUBSTITUTE FOR GOING. AS THE KOREAN CHURCH DOES

NOT NEED THE FOREIGN CHURCH'S MONEY NEITHER DOES IT NEED THE FOREIGN CHURCH'S PERSONNEL. BUT THE KOREAN CHURCH MUST RECOGNIZE THE FOREIGN CHURCH'S NEED TO SEND PERSONNEL.

I TAKE EXCEPTION TO THE STATEMENT OF A RECENT WRITER SPEAKING OF MISSIONS IN KOREA WHEN HE SAID THE "YOUNGER CHURCH NEEDS THE MISSIONARY". IN THE SENSE THAT PAUL SAYS TO THE THESSALONIANS (1 THESS. 4:9) "YE HAVE NO NEED THAT ONE WRITE UNTO YOU" ABOUT "LOVE OF THE BRETHREN", THE KOREAN CHURCH DOES NOT NEED MISSIONARIES ANY MORE THAN THE AMERICAN CHURCH NEEDS MISSIONARIES FROM KOREA. BUT KOREA STILL NEEDS MISSIONARIES FOR ITS MORE THAN 20,000,000 UNSAVED, AND THIS 20,000,000 IS AS TRULY THE RESPONSIBILITY OF THE FOREIGN CHURCH AS IT IS OF THE KOREAN CHURCH.

THOUGH INDEPENDENTLY RESPONSIBLE, THE TWO CHURCHES SHOULD BE MUTUALLY HELPFUL. WHILE IN THE ABOVE MENTIONED SENSE, THE KOREAN CHURCH DOES NOT "NEED" THE MISSIONARY, AS THE MISSIONARY WORKS BESIDE IT, HE WILL USE EVERY OPPORTUNITY TO HELP THE KOREAN CHURCH IN ITS PRIOR RESPONSIBILITY TOWARD THEIR COMMON TASK OF EVANGELIZING THE MORE THAN 20,000,000 UNSAVED AND OF ESTABLISHING A TRUE CHURCH IN KOREA. BEST RELATIONS CAN BE MAINTAINED WHEN THE KOREAN CHURCH INVITES SUCH HELP, RATHER THAN THE MISSIONARY GIVING IT BECAUSE HE THINKS THEY NEED IT.

WHAT CAN MISSIONARIES DO TO HELP STRENGTHEN THE KOREAN CHURCH? SOME OF THE THINGS, AS I SEE IT, THAT AREN'T BEING DONE OR AT LEAST ARE NOT BEING SUFFICIENTLY DONE IN WHICH THE KOREAN CHURCH COULD BE STIMULATED ARE: (1) REACHING THE MORE THAN 20,000,000 UNSAVED RATHER THAN JUST BUILDING THEMSELVES UP INTERNALLY; (2) FOREIGN MISSION WORK BY KOREANS; (3) CHRISTIAN LITERATURE WORK BY KOREANS; (4) CHRISTIAN SCHOOLS BY KOREAN CHRISTIANS FOR KOREAN CHRISTIANS; (5) BIBLE TRAINING RATHER THAN "REVIVAL" MEETINGS; (6) PERCENTAGE GIVING BY CONGREGATIONS AS WELL AS INDIVIDUALS FOR THE WHOLE WORK OF THE CHURCH (NOT JUST THE LOCAL CONGREGATION'S WORK); (7) STUDENT EVANGELISM BY KOREANS; (8) RELIEF WORK BY KOREANS WITH KOREAN FUNDS; (9) DEVELOPMENT OF A WHOLE CHRISTIAN CULTURE I.E. CHRISTIAN PRODUCTIVITY IN ALL LEGITIMATE WALKS OF SOCIETY.

MOST OF THE THINGS THAT THE MISSIONARY DO IN KOREA CAN BE DONE BY SOME KOREAN OFTEN AS WELL OR BETTER THAN THE MISSIONARY CAN DO THEM. MOST OF THESE THINGS SHOULD BE DONE BY KOREANS, BUT AREN'T BEING DONE AS WELL AS THEY SHOULD BE. AS LONG AS THEY AREN'T BEING DONE, OR AREN'T BEING DONE AS WELL AS THEY SHOULD BE, THERE'S ROOM FOR SOMEONE WHO WILL DO THEM, BE HE A KORBAN OR A MISSIONARY.

I DON'T BELIEVE THERE IS ANY READY-MADE SOLUTION FOR THE PROBLEM AS TO "HOW THE MISSIONARY, WITHOUT USURPING AUTHORITY OR BEING BOSSY OR INFRINGING ON OTHERS' RIGHTS AND RESPONSIBILITIES, CAN HELP THE KOREAN CHURCH DO THE THINGS IT CAN AND SHOULD DO "OR" IF IT FAILS, HOW THE MISSIONARY CAN DO THOSE THINGS WITHOUT OFFENDING". THESE MUST BE WORKED OUT BY EACH MISSIONARY IN EACH SITUATION BEFORE THE LORD.

IS THERE SOMETHING THAT THE MISSIONARY ALONE CAN CONTRIBUTE? THE KOREANS SEEM TO THINK IT IS EITHER ENGLISH OR MONEY, AND MISSIONARIES ARE OFTEN WILLING TO YIELD TO THE TEMPTATION OF GIVING ONLY THESE BECAUSE THESE SEEM TO BE WHAT THEY WANT, AND IT GIVES THE MISSIONARY A FEELING OF HAVING "FILLED A NEED". BUT SURELY THIS WAS NOT WHAT THE

MISSIONARY WAS SENT TO THE FIELD FOR.

THE DAILY LIFE OF THE MISSIONARY IS ONE CONTRIBUTOION THAT HE CAN MAKE WHICH IS UNIQUE. HE IS A CHRISTIAN BUT LIVING AS A "STRANGE" WESTERNER, A FOREIGNER IN A FOREIGN LAND. AS THIS PARTICULAR KIND OF PART OF THE BODY OF CHRIST HE SHOWS FORTH ONE OF THE "MANIFOLD WISDOM OF GOD" WHICH IT IS GOD'S PURPOSE FOR THE CHURCH TO SHOW

THE MISSIONARY IS TO STAY WITH THE WORK UNTIL THE LAND IS POSSESSED, UNTIL "THE CHILDREN-HAVE INHERITED EVERY MAN HIS INHERITANCE" AND A GOOD PART OF OUR WORK NOW MAY BE JUST ENCOURAGING OUR KOREAN FELLOW CHRISTIANS. MOSES WORDS TO GOD, REUBEN AND THE HALF TRIBE OF MANASSEH WITH THEIR REPLY, MIGHT WELL BE OUR GUIDE IN KOREA TODAY.

"SHALL YOUR BRETHREN GO TO WAR AND SHALL YE SIT HERE?"

"WHEREFORE DISCOURAGE YE THE HEART OF THE CHILDREN OF ISRAEL FROM GOING OVER INTO THE LAND WHICH JEHOVAH HATH GIVEN THEM? THUS DID YOUR FATHERS, WHEN I SENT THEM FROM KADESH BARNEA TO SEE THE LAND. FOR WHEN THEY WENT UP UNTO THE VALLEY OF ESCHCOL, AND SAW THE LAND, THEY DISCOURAGED THE HEART OF THE CHILDREN OF ISRAEL, THAT THEY SHOULD NOT GO INTO THE LAND WHICH JEHOVAH HAD GIVEN THEM". "THEY HAVE NOT WHOLLY FOLLOWED ME".

AND THE PEOPLE OF THE TRIBES OF REUBEN, GAD AND THE HALF TRIBE OF MANASSEH ANSWERED "WE WILL NOT RETURN UNTO OUR HOUSES UNTIL THE CHILDREN OF ISRAEL HAVE INHERITED EVERY MAN HIS INHERITANCE."

상 호 약 정 서

MUTUAL AGREEMENT

대한 예수교장로회 미국연합장로교회, 미국남장로교회, 호주장로교회.

Between the Presbyterian Church in Korea, the United Presbyterian Church in the U. S. A., the Presbyterian Church in the U.S., and the Presbyterian Church of Ausrala.

제 1 조 전문

Article 1 Preamble

대한 예수교장로교회와 오랜세월을 통하여 한국에서 선교하여온 미국연합장로교회 미국남장로교회 및 호주장로교회는 하나님께 받은 예수 그리스도의 복음의 사명을 앞으로 한국에서 더욱 완수하기 위하여 아래의 조건으로 선교사업을 통합할것을 약정한다.

The Presbyterian Church in Korea and the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S., and the Presbyterian Church of Australia, which have been working for many years in Korea, in order to make more effective in the future their work of the Gospel of Jesus Christ, received from God, enter into a Mutual Agreement as stated below for integrating the missionary work.

제 2 조 조직

Article 2 (Organization)

대한 예수교장로교회는 아래의 규정에 의하여 협동사업부를 둔다.

The Presbyterian Church in Korea shall establish a Department of Cooperative Work with the following rules:

1. 구성 :

1. Structure:

협동사업부 : 대한 예수교장로교회는 총회의 한부로서 협동사업부를 두되 이부의 구성은 대한 예수교장로교회와 협동하고 있는 자매교회들의 대표로서 구성하되 대표수는 등수로한다.

Department of Cooperative Work:

The Department of Cooperative Work shall be established as a department of the General Assembly of the Korean Presbyterian Church, and its membership shall be equally divided between representatives of the Korean Church and representatives of the cooperating sister churches.

지구협동사업부: 각지구에 지구협동사업부를 둔다. 이지구협동사업부는 그지구의 노회 대표와 삼선교사회에서 파견한 대표로 조직한다. 현재로는 6개지구 협동사업부를둔다. 이지구협동사업부는 장래 형편에 따라 총회협동사업부의 결의와 총회의 승인을 받아

Area Departments of Cooperative Work: There shall be an Area Department of Cooperative Work in each area. These Area Departments of Cooperative Work shall be composed of representatives sent by the Presbyteries in the area and by the three missionary organizations. There shall be six such Area Departments of Cooperative Work at the present time. As future circumstances

변경한다. (조직, 구성, 도표는 부기와 같음) 필요하다면 지구협동사업연합회를 들 수 있다.

2. 부원

협동사업부는 아래와 같은 인원으로 구성한다. 각지구에서 선출된 한국 대표 2명, 선교사대표 2명, 총회에서 임명한 한국인부원 3명, 협동자매교회에서 임명한 각 1명, 이상의 부원은 총회의 인준을 받아야 한다.

단 지구 협동사업부의 변경에 따라 부원수를 변경할 수 있다. 지구협동사업부는 각 지구에 있는 노회대표와 선교사대표로 구성하되 그 대표수는 한국인과 선교사를 등수로 한다. 이 지구에 주재하는 선교사가 없을 때에는 그 선교사회가 그 대표를 파송한다. (부기참조)

3. 임기

부원의 임기는 3년으로 한다. 단 총회와 자매교회가 임명한 부원의 임기는 1년으로 한다.

4. 임원

협동사업부는 아래와 같은 임원을 선정하되 그 임기는 1년으로 하고 재선될 수도 있다. 회장, 부회장, 국문서기, 영문서기, 회계.

5. 회의

협동사업부든 정기회의와 필요에 따라 임시회의를 갖는다,

require the number of the Area Departments of Cooperative Work may be changed by the decision of the Department of Cooperative Work and the approval of the General Assembly. (A diagram of this organizational structure is attached herewith). Combined Area Department may be formed if deemed necessary.

2. Membership. The Department of

Cooperative Work shall be composed as follows: Two Korean and two missionary co-worker representatives from each Area; three Korean representatives appointed by the General Assembly; and one representative appointed by each of the cooperating sister churches. These members shall be approved by General Assembly. However, when the number of Area Departments is changed the number of representatives may be changed.

The Presbyteries and the missionary organizations in each area shall elect their representatives in equal numbers to the Area Departments. When a missionary organization has no missionary co-worker assigned to an area it shall send a representative to that area. (see attached sheet)

3. Terms. Members shall be elected for terms of three years, except that General Assembly and sister church representatives shall be elected for one year.

4. Officers. The Department of Cooperative Work shall have a chairman, vice chairman, Korean-language and English-language secretaries, and a treasurer to be elected each year, and they may be re-elected.

5. Meetings. The Department of Cooperative Work shall hold regular meetings and called meetings when necessary.

。 지구영역 사무의 관할권은 본회의
회의에 관한 것은 본회의 협동사업부
에 속한다。

5. The regulations concerning the terms, officers, and meetings of the Area Departments of Cooperative Work shall follow those of the General Assembly Department of Cooperative Work.

제 3 조 (기능)

Article 3 (Functions)

1. 선교동역자 : 협동사업부는 협동자
매교회들로본리 파송된 선교동역자
의 사업의 조류 및 장소의 지정을 인준
하고 이에 관련된 선교동역자의 동의를
받아야 하고 협동사업부는 그 사업을 더
발전시키기 위하여 새 선교동역자를 자
매교회에 요청할 수가 있다.

1. Missionary Co-Workers: The Department of Cooperative Work shall approve the assignment of types and places of work of the co-workers from the cooperating sister churches, the assignment to be subject also to the consent of the missionary co-worker concerned, and it shall also prepare requests to the sister Churches for new workers in the furthering of its task.

2. 협동사업자금 : 협동사업부는 협동
자매교회에서 한국교회에 보내온 모든
사업자금을 관리하며 협동자매교회에 예
외를 청구하며 공동사업에 관련된 일을
계획하고 추진시킨다. 일정한 사업에
매정한 자금의 달리 유용하지 못한다.

2. Cooperative Work Funds. The Department of Cooperative Work shall have jurisdiction over all work funds sent to the Korean Church by the cooperating churches, prepare request budgets to those churches, and plan and promote the work included in the common task. It shall audit all these funds and their proper use. Designated funds may not be diverted to other uses.

3. 협동사업부는 사건을 직접 경영하
지 못한다

3. The Department of Cooperative Work shall not directly manage work projects.

제 4 조. 선교사회

Article 4 (Missionary Organization)

선교사회는 존속하되 그 기능은 다음
과 같다.

Missionary organizations shall be continued and their functions shall be:
(a) to provide for missionary co-worker fellowship and inspiration (b) to provide for missionary co-worker maintenance; (c) to provide for the election of representatives to this Department and on various boards and committees; (d) when necessary, to provide for varying degrees of admis-

1) 선교사들의 친목 및 수양에 관한일.

2) 선교사들의 생활에 관한일.

3) 본부부위과 라 이사회및위원의대표
선출에 관한일.

4) 필요에 따라 다음에 명시된 기관들
의 행정에 대하여 선교사 자식들의

관여할 한계를 취급한다.

이상의 기능을 가진 선교사회가 구성될 때에는 선교사회는 위에 지적된 기능의 행정적인 행사는 폐기한다.

제 5 조 개선

본 약정을 개정코자 합시는 그개정안을 협동사업부회의를 개최하기 3개월전에 각부원들에게 통고하여야 하며 출석회원 3분의 2 의 동의로 대한예수교장로교회 및 협동하는 자매교회들의 인준을 개정할수 있다.

이 약정서가 인준되는 동시에 현재의 선교 구역은 철폐 된다.

제 6 조

본 약정서는 대한예수교장로교회 및 협조하는 세 자매교회의 승인을 얻는즉시 시행하되 그 효과를 거두기 위하여 5개년 산의 실시 기간을 둔다.

tration of certain institutions (the names of these institutions to be specified). At the time of the establishment of these missionary organizations with these functions, the additional administrative functions of the mission organizations are not to be continued.

Article 5 (Changes)

Changes in this Mutual Agreement may be 2/3 vote of the members present at a Department meeting provided the proposed changes have been given prior three months notice to each member, subject to ratification by the Korean Presbyterian Church and the Cooperating sister churches. The present mission areas shall be terminated when this Mutual Agreement is approved.

Article 6 (Addendum)

This Mutual Agreement, as soon as adopted by the Presbyterian Church in Korea, and the three cooperating sister churches, shall be in effect for five years, to give sufficient time for its implementation and for effective results.

A Proposed Plan for the Reorganization of the D.C.W.

AREA
D. C. W.

<u>PROVINCE</u>	<u>PRESBYTERY</u>	<u>MEMBERSHIP</u>		<u>CENTRAL D.C.W.</u>
		<u>Korean Missionary</u>		
Kyungki	Kyungki	2	UP 4	
Kangwon	Han Nam	2	SP 1	
	Kangwon	1	AP 1	
	Kangdong	1		
Choong Chung North and South	Tae jon	2	SP 3	
	ChungPuk	2	UP 2	
	ChoongNam	2	AP 1	
Kyungsang North	KyungPuk	2	UP 4	
	KyungSuh	1	SP 1	
	KyungAn	1	AP 1	
	KyungDong	1		2 + 2 = 4
	KyungChoong	1		2 + 2 = 4
Dyungsang South	KyungNam	2	AP 4	2 + 2 = 4
	Masan	2	SP 1	2 + 2 = 4
	Chinju	2	UP 1	2 + 2 = 4
Chulla North	ChunPuk	2	SP 4	General Assembly=3
	ChunSuh	1	AP 1	Missions =3
	Kunsan	2	UP 1	
	Keumjae	1		
Chulla South	Soonchun	2	SP 4	
	ChunNam	2	UP 1	
	Mokpo	1	AP 1	
	Cheju			
				<u>30</u>

As approved by Central D. C. W. May 25, 1964

대한 예수교 장로회 총회
협동사업부
규칙

제 1 장. 조직.

제 1 조. 명칭.

본부의 명칭을 "대한 예수교 장로회 총회 협동사업부" 라 칭한다.

제 2 조. 목적.

본부의 목적은 하나님께 받은 예수 그리스도의 복음의 사명을 더욱 더 효과적으로 성취 하기 위하여 대한 예수교 장로회와 미국 예수교 연합 장로회와 미국 예수교 남 장로회 및 호주 예수교 장로회에 의하여 체결된 상호 약정서를 이행하는데 있다.

제 3 조. 위치.

본부는 서울특별시 에 그 위치를 둔다.

제 2 장. 부원 및 임원.

제 4 조. 부원

본 협동사업부는 아래와 같은 인원으로 구성 한다.

Rules and By-Laws
of the
Department of Cooperative Work
of the General Assembly of the
presbyterian Church in Korea

ARTICLE 1. ORGANIZATION.

Section 1. Name:

The name of this Department is: "The Department of Cooperative Work of the General Assembly of the presbyterian Church in Korea."

Section 2. Purpose:

The purpose of this Department is to fulfill the Mutual Agreement entered into by the Presbyterian Church in Korea, the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. and the Presbyterian Church of Australia in order to exercise still more effectively their calling in the Gospel of Jesus Christ.

Section 3. Location:

This Department shall have Seoul, Korea as its location.

ARTICLE II. MEMBERSHIP AND OFFICERS.

Section 4. Membership:

This Department shall be constituted as follows:-

경기강원도, 충청남북도, 경상북도, 전라북도, 전남제주도의 각 지구로 부터 한인 대표 2명 과 선교동역사 대표 2명,

그리고 총회에서 임명 한 한인 대표 3명,

각 협동 자매 교회에서 임명 한 대표 각각 1명 씩 합 3명으로 하고, 이상 30명의 부원은 대한 예수교 장로회 총회의 인준을 받아야 한다.

단 지구 협동 사업부 수에 따라 부원 수를 변경 할 수 있다.

제 5 조. 임기.

부원의 임기는 3년으로 하고 총회와 자매 교회를 대표 하는 부원의 임기는 1년으로 한다. 본 협동 사업부 출발시는 각 지구 협동 사업부에서는 그 부원의 시무년조를 결정 하되 매년 최소한 한 사람 씩 교체되어 참석 할 수 있도록 선거 하여야 한다.

각 지구 협동 사업부 부원은 1회에 한하여 재선 될 수 있다.

총회 협동 사업부 부원들 중에서 결원이 있을 때에는 해당 기관의 책임자가 그 기관의 다음 회의 시 까지 임시 대리인을 지명한다.

제 6 조. 임원.

본부의 임원은 회장 1명, 부회장 1명, 국문 서기 1명, 영문서기 1명, 회계 1명으로 한다.

Two Korean and two missionary co-worker representatives from each Area: Kyungki-Kangwon, Choong Chung Nampuk, Kyungpuk, Kyungnam, Chunpuk and Chunnam-Cheju;

three Korean representatives appointed by the General Assembly; three representatives appointed one each by each of the Cooperating Sister Churches.

These 30 members shall be approved by the General Assembly of the Presbyterian Church in Korea.

The number of members may be changed along with the number of Area Departments.

Section 5. Terms of Service:

Members shall be elected for terms of three years, except that General Assembly and Sister Church representatives shall be elected for one year. At the time of the initiation of the Department of Cooperative Work the Area Departments shall elect their representatives by yearly classes so that each year at least one person comes up for election.

Representatives from the Areas may serve two terms in succession only.

In case of a vacancy occurring among the representatives on the Department of Cooperative Work of the General Assembly, the officer whose responsibility it is in the body concerned shall appoint a temporary substitute who shall serve until the next meeting of that body.

Section 6. Officers:

The officers of the Department shall be the Chairman, Vice-Chairman, Korean Language Secretary, English Language Secretary and Treasurer.

(2장6조 계속)

이 임원의 임기는 1년으로 하고 매년 9월 회의에서 선임 한다. 회계는 본부 부원 의에서 선출 할 수 있다.

제 7 조. 임원의 임무.

임원의 임무

는 다음과 같다.

- (1) 회 장. 회장은 규칙에 따라 본부의 모든 회의를 소집 운영 하며 필요에 따라 각 위원회에 투표권 없이 참석 한다.
 - (2) 부회장. 부회장은 회장이 결 일 시 이를 대행 한다.
 - (3) 서 기. (영문서기 1명, 국문서기 1명) 서기는 본부에 관한 일체의 서류를 관장 하고 회 록을 국문과 영문으로 각각 기록 한다. 국문 영문 양서기는 회장과 상의 하여 본회의 토의 안건을 작성 하며 본회의 결의 사항을 관계 단체에 통지한다.
 - (4) 회 계. 회계는 협동 사업부에 예산된 모든 재정을 장리 하 되 본부에서 지정 한대로 지출 한다.
 - (5) 감 사. 감사는 한국인 과 선교동역자 각 1인으로 하되 본부의 회계를 감사 하며 3월 회의에서 보고 한다.
- 제 3 장. 임무약 구성.

(II 6 continued)

These officers shall serve one year, being elected annually at the September meeting. The Treasurer may be elected from outside the membership of the Department.

Section 7. Officers' Duties:

The duties of the officers shall be as follows:-

- (1) Chairman: The Chairman shall call and preside at meetings of the Department in accordance with the Constitution, and may as necessary participate without vote in any committee of the Department.
- (2) Vice-Chairman: The Vice-Chairman shall serve in the absence of the Chairman.
- (3) Secretaries: (One English language, one Korean-language) The Secretaries shall handle all correspondence and documents of the Department and shall record In consultation with the Chairman they shall prepare the work docket of meetings, and shall forward actions of the Department to the bodies concerned.
- (4) Treasurer: The Treasurer shall administer all financial matters connected with the Department's budget, and shall disburse funds as authorized by the Department.
- (5) Auditors: Two Auditors, one Korean and one missionary co-worker, shall be elected to audit the Department's financial records and report at the March meeting.

ARTICLE III. FUNCTIONS & STRUCTURE.

제 3 장. 임무와 구성.

제 8 조. 임무.

본부의 임무는 다음

과 같다.

(1) 선교 동역자. 협동 사업부는 협동 자매 교회로부터 파송 되어 온 선교 동역자의 사업의 종류 및 임지의 지정을 인준 하되 이에 관련된 선교 동역자의 동의를 얻어야 한다. 협동 사업부는 그 사업을 더 발전 시키기 위하여 새 선교 동역자를 자매 교회에 요청 한다.

(2) 협동 사업 자금. 협동 사업부는 협동 자매 교회에서 한국 교회에 보내 온 모든 사업 자금을 관리 하며 예산을 협동자매 교회에 청구하며 공동 사업에 관련된 일을 계획하고 추진 시킨다. 이 모든 자금과 그의 적절 한 사용 여부를 감사 한다. 일정한 사업에 배정 한 기금은 달리 유용 하지 못 한다.

제 9 조. 분과위원회.

(1) 본부는

다음과 같은 분과위원회를 둔다.

"에이"부 전도 위원회, 교육 위원회, 의료 사회 위원회

"비이"부 인사 규칙 위원회, 재정 위원회, 연합 사업 위원회.

ARTICLES III. FUNCTIONS AND STRUCTURE.

Section 8. Functions:

The functions of the Department shall be:-

(1) Missionary co-Workers: The Department of Cooperative Work shall approve the assignment of types and places of work of the missionary co-workers from the Cooperating Sister Churches, subject to the consent of the missionary co-worker concerned. It shall also prepare requests to the Sister Churches for new workers in the furthering of its tasks.

(2) Cooperative Work Funds: The Department of Cooperative Work shall have jurisdiction over all work funds sent to the Korean Church by the Cooperating Sister Churches, shall prepare request budgets to these Churches, and shall plan and promote the work included in the common task. It shall audit all these funds and their proper use. Designated funds may not be diverted to other uses.

Section 9. Committees:

(1) The Department shall establish regular work committees as follows:-

- "A" Committees: Evangelism
Education
Medical-Social Welfare
- "B" Committees: Rules and Personnel
Finance
Interchurch

- (2) 각 위원회는 10명으로 조직한다.
- (3) 본부는 전항 10명 이하에 업권 위원으로 본부 부원 외의 사람도 위촉 할 수 있다.
- (4) 각 위원회는 해위원 의 호선으로 위원장 1명, 서기 1명을 선출한다.
- (5) 임원의 임무. 위원장은 회의 를 소집 운영한다. 서기는 해 위원회의 관계 서류를 수집하며 기록을 기록하고 회의 끝날 즉 시 본부 서기 에게 인계한다.
- (6) 정기 회의는 본부회의 시에 회 집 한다.
- (7) 임시 회의는 본부의 승인을 얻 어야 하되 특수한 경우에는 본부 임원들의 승인으로써 소집 할 수 있다.
- (8) 각 분과 위원회의 해당 사업에 관계 된 예산 분배의 구체적 제 안을 수정 위원회로 제의 한다.
- (9) 필요에 따라서 본부는 분과위 원회의 운영을 위한 세칙을 제정 할 수 있고, 또 임시 분과위원 회를 구성 할 수 있다.

제 10 조. 전도 위원회.

전도 위원회는 능촌, 사일, 학생, 군대, 교도소, 병원, 경찰 등의 전도 사업을 포함 한 교회 이외에 복음을 전하는 일을 취급하고 전도 사업과 전도비 에 관하여 연구, 계획한다.

- (2) Each Committee shall have ten members.
- (3) The Department may co-opt people outside its membership to serve on these committees as committee members with voice but no vote.
- (4) Each Committee shall elect a Chairman and a Secretary.
- (5) Officers' Duties: The Chairman shall call meetings and preside. The Secretary shall receive all documents for the Committee, keep the minutes and give these to the Secretary of the Department when the Committee adjourns.
- (6) The Committees shall meet at the regular meetings of the Department.
- (7) Called meetings at other times must be authorized by the Department or under special circumstances by the officers of the Department.
- (8) Each Committee shall make concrete recommendations to the Finance Committee concerning the appropriation of funds for work under its purview
- (9) As needed, the Department may prepare detailed rules for the operation of these Committees, and may organize temporary committees.

Section 10. Evangelism Committee:

The Evangelism Committee is concerned with carrying the Gospel beyond the Church, including evangelism in such categories as Rural-, Industrial-, Student-, Military-, Prison-, Hospital- and Police-Evangelism and the like, and shall make studies and plans regarding evangelistic work and funds.

11 조. 교육 위원회.

교육 위원회는 교회의 관련 모든 교육 시설, 즉 대학교, 신학대학교, 신학교, 중고등학교, 초등학교, 성경구락부등, 그리고 또한 출판, 시청각 사업, 주일학교, 평신도교육등을 취급한다.

12 조. 의료 사회 위원회.

의료 사회 위원회는 의료 사업과 구제비 및 사회 사업을 위한 지정 되지 않은 자금의 용도를 취급한다.

13 조. 인사 규칙 위원회.

(1) 인사 규칙 위원회는 선교 동역자 인사에 관한 일과 지도자 양성 계획 및 규칙과 세칙에 관한것을 취급한다.

(2) 소위원회. 인사 규칙 위원회에 아래와 같은 소위원회를 둔다.

- 선교 동역자 인사 위원회.
- 지도자 양성 위원회.
- 연구 위원회.

각 소위원회는 4인 이상으로 구성 하되 그중 본 협동 사업부 부원이 아닌 분을 2인 이상 못두고, 모든 소위원회 회원은 인사 규칙위원회의 공천과 본 협동 사업부의 결의로 선정 된다.

소위원회들은 결의권이 없고 오직 사람을 면접하며 서류를 접수하여 기를 정리하고 인사규칙 위원회에 제출 한다.

Section 11. Education Committee:

This Committee shall deal with Church-related educational institutions--colleges and universities, seminaries, Bible institutes, secondary and primary schools, Bible Clubs and the like--and also with publications, audio-visual work, Sunday-schools, laymen's training and like matters.

Section 12. Medical-Social Welfare Committee:

This Committee shall deal with medical work, relief funds and undesignated gifts for welfare.

Section 13. Personnel and Rules Committee:

(1) This Committee shall deal with missionary co-worker personnel matters, with leadership development plans and with matters relating to Rules and By-Laws and other rules.

(2) Sub-Committees: This committee shall have the following sub-committees:-

- Missionary Personnel Committee,
- Leadership Development Committee,
- Research Committee.

Each sub-committee shall be composed of four or more members, of whom no more than two may be persons not members of the Department of Cooperative work. All sub-committee members shall be chosen by nomination of the Personnel and Rules Committee and vote of the Department.

The sub-committees shall have no power, but are to interview people and to collect documents, and to make organized presentation of the same to the Rules and Personnel Committee.

(3) 선교 동역자 인사 위원회.

본소
위원회는 선교 동역자의 임직
및 선교 동역자들의 이동과 사업
범경에 관하여 필요 한대로 각
지구 협동 사업부와 기관들과 사
람들로 더불어 면접, 협의 한다.
또 선교 동역자들의 안식년전
인사평가서에 관계 될 자료를 수
집한다.

(4) 지도자 양성 위원회. 본소

위원회는 지도자 양성의 신청자
의 면접, 서류 접수, 심사 및 시
험을 취급 한다.

(5) 연구 위원회. 본 소위원회는
인사에 관한 전반적인 방침을 연
구하며 새 선교 동역자의 신청과
현 선교 동역자들의 활용을 위한
연구를 한다.

제 14 조. 연합 사업 위원회.

연합
사업 위원회는 본 협동 사업부가 관
계 하는 모든 연합 사업 기관, 단체,
위원회들로 더불어 모든 재정과 협
동에 관한 정책과 계획을 수립한다.

제 15 조. 재정 위원회

재정 위원
회는 본부의 회계 제도의 제반적 면에
책임을 진다. 회계는 재정위원회
회원이 된다. 본부의 재정 세칙은
부록 "1" 과 같이 한다.

(3) Missionary Personnel Committee:

This
sub-committee shall conduct neces-
sary interviews and consultations
with Area Departments of Cooper-
ative Work, institutions and in-
dividuals in connection with the
assignment of new missionary co-
workers and with moves or changes
in work assignment of missionary
co-workers. It shall also gather
materials pertinent to the pre-
furlough evaluation of missionary
co-workers.

(4) Leadership Development Committee:

This
sub-committee shall conduct in-
terviews, collect documents,
evaluate and test leadership-
development candidates.

(5) Research Committee: This

sub-committee shall make studies
of overall strategy concerning
personnel and studies for the
missionary co-worker reinforce-
ment request list and for the
good use of missionary co-work-
ers now serving.

Section 14. Interchurch Committee:

This
Committee shall develop policy and
plans relating to finance and co-
operation, in conjunction with all
interchurch institutions, organi-
zations and committees with which
the Department of Cooperative Work
has to do.

Section 15. Finance Committee:

This
Committee shall be responsible for
the general oversight of the treasury
system of the Department. The Treas-
urer shall be a member. The finan-
cial rules are as in Appendix "1".

제 16조. 공천 위원회.

공천 위원회의 구성은 각 지구 협동 사업부 대표 중 1인으로 하되 공천을 전담한다.

제 17조. 선교동역자 훈련 위원회

신입 선교 동역자들은 2년간을 학교에서 언어 공부하며 동시에 선교 사업을 위한 각색 준비 하되 협동사업부로 하여금 그들을 위하여 교회의 생활과 사명에 관한 교육 및 필요 할 훈련은 시킬 수 있도록 계획을 한다. 이 기능을 위하여 세션 동역자 훈련 위원회가 인사 규칙 위원회의 공천에 의하여 본부에서 선출 하되 위원은 한국인 3명, 선교동역자 3명, 합 6명으로하고 임기는 3년으로한다. 제 4 장. 회의.

제 18조. 정기 회의

(1) 본부의

정기 회의는 3,6,9,12 월, 4회로 하되 매회에서 다음 회의 일시와 장소를 정한다. 특수한 사정으로 일시를 변경 할 때에는 회장이 본부 부원 5인 이상의 승인을 얻어야 하며 변경된 일자전 15일 전에 통지 하여야 한다.

Section 16. Nominating Committee:

The Nominating Committee shall be composed of one each from among each Area's representatives, and make all nominations not otherwise noted.

Section 17. Orientation Committee:

While new missionaries will spend two years in language school and during that time will prepare in many ways for their missionary work, the Department of Cooperative Work for its part shall devise plans to enable it to give them information upon the life and calling of the Church and to provide the training they will need. For this function a New Missionary Co-Worker Orientation Committee shall be elected by the Department upon nomination by the Personnel and Rules Committee, to consist of six members, three Korean and three missionary co-worker, elected for a three year period.

ARTICLE IV. MEETINGS.

Section 18. Regular Meetings.

(1) This Department of Cooperative Work shall have four regular meetings a year, March, June, September and December. Each meeting shall set the time and place of the next regular meeting. When extraordinary circumstances compel a change of date the Chairman shall secure the approval of five members of the Department, and must notify all members not less than fifteen days prior to the new date.

(4장 18조의 2)

9 (IV 18, 2)

- (2) 3월회의, 전년 회계 감사 보고, 다음해의 예산 수립 관계.
- (3) 6월회의, 인사, 지도자양성, 특별 연구회, 구호금 예산 수립, 총회에 제출 할 사업 보고서 작성.
- (4) 9월회의, 임원선거, 총회 보고서 및 청원건 심의.
- (5) 12월회의. 다음 해 예산 한 수입 금을 위한 예산을 청구 할것을 검토 한다.

- (2) March Meeting: To include matters on past year's reports and audits, and preparatory budget for next.
- (3) June: To include matters on personnel, leadership development, special study conferences, relief budget preparation, & this Department's report to General Assembly.
- (4) September: To include election of officers; study of reports and requests from the General Assembly.
- (5) December: To include final adoption of budget for the new year.

제 19 조. 임시 회의.

부원 6명 이상의 서면요구나 2개 혹은 그이상의 지구협동사업부에서 서면요구가 있을 때에는 회장이 임시 회의를 회의 일자전 15일 전에 안건을 제시하여 소집하여야 한다.

Section 19. Special Meetings:

Special meetings shall be called by the Chairman upon the written request of six or more persons or upon the written request of two or more Area Departments of Cooperative Work. Notice of time and agenda must be sent fifteen days prior to the meeting.

제 20조. 회의 진행 규칙.

본부의 회의 성수는 각 지구협동사업부의 출석 과 부원 출석 과반수로 하고 모든 회의 진행은 "총회 치리회 보통 회의 규칙" 에 준한다. 모든 성안은 한국어 와 영어로 낭독한 후 표결한다.

Section 20. Rules of Order:

A quorum for business shall be a majority of the members, with each Area represented. The Rules of Order shall be the General Assembly's "Rules for Regular Meetings of Judicatories." All motions shall be read in Korean and English before the vote is put.

제 21조. 회의록,

본부의 회의록은 국문 및 영문으로 작성하되 차이가 있을시는 국문 회의록에 기준한다.

Section 21. Minutes:

Minutes shall be kept in English and Korean. In the case of a discrepancy, the Korean shall be normative.

제 5 장. 지구협동사업부.

ARTICLE V. AREA DEPARTMENTS OF COOPERATIVE WORK.

제 5 장. 지구협동사업부.

제 22조. 설립.

각 지구에 지구협동사업부를 둔다. 이 지구협동사업부는 그지구내의 노회 대표와 3선교회에서 파견한 대표로 조직한다. 현재로는 6개 지구협동사업부를 두되 조직과 구성은 상호약정서에 의한다. 이 지구협동사업부는 장래 형편에 따라 총회 협동사업부의 결의와 총회의 승인을 받아 변경 한다. 지구 협동사업부는 총회협동사업부 규칙에 준하여 규칙을 제정한후 총회협동사업부의 인준을 받는다.

제 23 조. 재심 요구.

본부의 결의가 상호약정서 또는 본규칙에 위반된다고 인정될 때에는 지구협동사업부는 결의가가결된 때 부터 1개월 이내에 본부에 대하여 그결의의 재심을 요구할수 있다. 재심요청서는 양서기에게 서류로 제출하되 접수되는 동시 해결의사항의 실시는 보류한다.

제 6 장. 개정.

제 24조. 개정 . 본규칙을 개정할시는 출석 회원 3분의 2 이상의 찬성과 3분의 2의 지구협동사업부의 동의를 얻은후 실시한다.

ARTICLE V. AREA DEPARTMENTS

Section 22. Establishment:

There shall be an Area Department of Cooperative Work in each Area. They shall be composed of representatives from the Presbyteries in the Area and from the three missions. These Departments shall be organized according to the Mutual Agreement. As the future requires, changes in the number of Area Departments shall be made by vote of the General Assembly Department of Cooperative Work and endorsed by the General Assembly. The Area Departments shall prepare rules patterned on those of the General Assembly Department, and subject to its approval.

Section 23. Appeals:

When an Area Department considers an action of the General Assembly Department to violate the Mutual Agreement or the Rules and By-Laws, it may within one month of the taking of the action submit an appeal for reconsideration to the Department. This appeal shall be submitted in writing to both Secretaries. When it is received the action in question shall be suspended ("postponed").

ARTICLE VI. AMMENDMENTS.

Section 24. Ammendments:

Am-mendments shall require approval of two thirds of the Department members present, and approval by two thirds of the Area Departments of Cooperative Work.

INTRODUCING
METHODIST
THEOLOGICAL
SEMINARY
SEOUL, KOREA





**INTRODUCING
THE METHODIST THEOLOGICAL SEMINARY
SEOUL, KOREA**

The Character of a Theological Seminary

Although a theological seminary is indeed a college, it is not a college in the usual sense of that term. Just as the Roman Catholic Church maintains separate institutions of learning for the training of its clergy, the Protestant Churches also provide for the preparation of their ministers. Thus a theological college is a place not merely for the academic study of theology, but also should provide future church leaders with a community experience of the spirit of Christian love, sacrifice and service. Further, denominational seminaries transmit to each generation of leaders the particular traditions of their churches.

The Methodist Seminary, in preparing pastors for the Korean Methodist Church, attempts to follow the theology and thought of Methodism's founder, John Wesley, while at the same time inculcating a spirit of participation in the one world Church. The Methodist Seminary seeks to train well-equipped Christian servants who are grounded in the evangelical faith of the Wesleys and are committed to being disciples of Christ witnessing to the Gospel to the ends of the earth.


Important Dates in the History of the Methodist Theological Seminary

- 1905 In April, American North and South Methodist Churches form a cooperative theological school at 31 Naing Chun Dong in Seoul, offering a three-year course.
- 1925 Incorporation of the cooperative woman's seminary, formerly at Choong Chung Ro in Seoul.
- 1931 In March, name changed to "Methodist Seminary," inauguration of four-year professional training course.
- 1934 In April, status changed to five-year course, with first two years as preparatory curriculum.
- 1950 In April, changed to four-year college status.
- 1959 On February 26, government recognition as the "Methodist Theological College."
- 1962 On March 6, in accord with new laws, name changed to "Methodist Seminary," with five-year course.
- 1964 On January 21, recognition by government as four-year "Methodist Theological College."



Courses of Study Offered

Required Subjects



Korean Literature
Logic
History of Philosophy
Introduction to Science
Introduction to Law
English
Greek
Sociology
Introduction to the Old Testament
Introduction to the New Testament
Old Testament Exposition
New Testament Exposition
Theology of the Old Testament
Theology of the New Testament
Introduction to Christianity
Introduction to Theology
Systematic Theology
Christian Ethics
Christian Social Ethics
Methodist Theology
Contemporary Theology
Theological English Reading
Church History
History of Christian Doctrine
History of the Ecumenical Movement
History of Religions
History of Korean Thought
History of Korean Christianity
Christian Education
Psychology of Religion
Introduction to Social Work
Homeletics
Pastoral Care
Counseling
Church Administration
Study of the *Methodist Discipline*
Studies in Regionalism
Christianity and Modern Literature
Music

Elective Subjects

German Grammar
Hebrew Grammar
English Speaking Practice
English Reading
German Reading
Exegesis of the New Testament
Exegesis of the Old Testament

Studies in the Old Testament
Studies in the New Testament
Studies in New Testament Theology
Studies in Old Testament Theology

Studies in Theology
Studies in Christian Ethics
Studies in Contemporary Theology
Philosophy of Religion

Studies in Church History
Studies in History of Doctrine
Studies in Ecumenics
Religions of the World
History of Christian Ethics

Studies in Social Work
Studies in Pastoral Care
Advanced Homeletics
Studies in Counseling
Church Music
Rural Sociology
Choir



The Library

The Seminary Library was completely lost during the Korean Conflict, but through the help of such American donors as the First Methodist Church of Evanston, Illinois, Garrett Theological Seminary, and Drew Theological Seminary, the library was restored to several thousand volumes. Gifts amounting to US\$4,000 from the Theological Education Fund have enabled the library to reach its present level of some 9,000 volumes. The library, situated on the third floor of the main Seminary building, has modern facilities and a pleasant reading room for students.



Scholarships

About half of the students receive scholarship aid in some form. There are special benefits for children of Methodist pastors. There are, in addition, special scholarship funds supported by alumni groups, church organizations, and missionary contributions.

The Dormitories

The Seminary is proud of its attractive and comfortable dormitory for women, capable of housing about thirty students. The men's dormitory, located in the Choong Chung Ro section near the main campus, while housed in a rather old building, is situated in one of Seoul's most pleasant neighborhoods. Providing an excellent opportunity for learning through community living, the dormitories are managed by the students themselves. Food expenses are among the lowest in Korea because of the Seminary's policy of subsidizing student meals.



The Student Body

Although the students attending our school come from both Christian and secular secondary schools, all but a few are from Christian homes and have been reared in church and Sunday school. Each year about fifty new students, or about half those who apply, are enrolled, some of whom are college graduates. At least one-fifth of the student body are women. Most of our students are Methodist, but some are enrolled from the Presbyterian, Holiness, Salvation Army, and other smaller denominations. The students have a variety of splendid activities, organized within the autonomous student council.

The Faculty

- Harold S. Hong, M.A., S.T.M., D.D.
President, Professor of Christian Ethics
- Sung Bum Yun, Dr. theol.
Dean and Professor of Systematic Theology
- Yong Ok Kim, M.A., Ph.D.
Dean of Students and Professor of New Testament
- Chul Son Kim, S.T.M.
Librarian and Professor of New Testament
- Pauline Kim, B.E., M.A.
Professor of Religious Education
- Chong Sun Yun, B.A., M.A.
Professor of Christian Social Work



- Sadie Maud Moore, B.A., Litt.D.
Professor of Christian Education
- Edward Whitney Poitras, B.A., B.D., Ph.D.
Professor of Church History
- Tong Shik Ryu, S.T.M.
Professor of New Testament and Ecumenics
- Pong Bae Park, S.T.M.
Professor of Christian Social Ethics
- Poong Ro Cha, M.R.E.
Asst. Professor of Religious Education



Lecturers

- Chul Hyun Kim, B.D., Th.M., Dr. theol.
Old Testament
- Duck Kwan Koo, B.D.
Old Testament
- Won Yong Chi, B.D., Th.D.
History of Christian Doctrine
- Mrs. Maud K. Jensen, B.D., D.D.
Christian Doctrine
- Kyung Il Ma, S.T.M.
Korean Methodist Discipline
- James Moore, B.D.
Audio-Visual Education
- Mrs. M. Olin Burkholder, M.A.
Religious Drama
- Hyun Kyu Kim, B.D., Ph.D.
Science
- Jean F. Craig, B.A., M.A.
Homeletics
- Sung Ho Han, S.T.M.
Pastoral Counseling
- Tong Chin Cho, S.T.M.
Church Administration
- Duck Choon Kim, B.A.
Social Work
- Johann Cho, B.A., M.A.
History of Philosophy
- Hi Choong Kim, B.A.
German
- Doo Hoe Koo, M.A.
Church Music
- Sin Duck Kim, B.A.
Music
- Choon Kil Park, B.A., M.A.
Law



The Student Evangelistic Team

The traveling student Evangelistic Team, begun about ten years ago, has become a proud tradition of the Methodist Seminary. The Team goes out weekly during school terms and for longer periods during the vacations, seeking especially to assist in pioneer locations and in places where the churches are weakest. The Team consists of five students appointed by the school, chosen for their abilities in music, teaching children, and preaching. The Evangelistic Team quartets have become well-known throughout the Methodist Church in Korea. Gathering townspeople, witnessing to the Word, calling for decisions for Christ, this Team carries on the Methodist tradition of itinerant preaching.

Plans and Dreams for the Future

In this space age we are unable to rest content in our efforts to train leaders for a relevant church life. To that end we are considering such possibilities as the following:

1. A program of Continuing Theological Education, designed to bring active ministers to the campus for periods of a week to ten days, in order to share their experience with one another and with the students, and to do further theological research with our faculty.
2. A program of hospital visitation or clinical training is envisioned in association with Severance Hospital at Yonsei University.
3. An institute for the study of Korean religion at our Seminary is contemplated, to enable a more thorough understanding of the religious thought of Korea through research and dialogue.

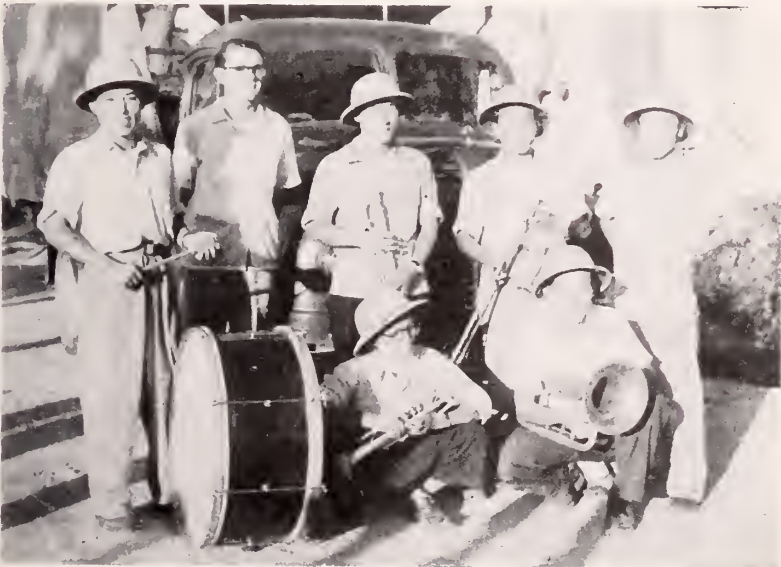


The Field Work Program

All Seminary faculty members assist in advising the field work program, which is designed to give a variety of experience to each student. In the first year students observe in Methodist church in and around Seoul, while in the second year they are sent to churches of other denominations. In the third year special evangelistic assignments are made, then in the fourth year the students are appointed as assistant pastors in some thirty churches in Seoul.

The special institutional evangelistic assignments for the third year include the City Juvenile Reformatory, the Police Detention House, the Vocational Center for the Rehabilitation of Prostitutes, an orphanage, industrial evangelism in Inchon, hospital evangelism at Yonsei, work in social centers, youth centers, and at the Y.M.C.A. and Y.W.C.A.

In addition to faculty supervision, the Seminary employs a Supervisor of Field Work.





W. P. A.

The
CHRISTIAN LITERATURE SOCIETY

of Korea

Board of Trustees

CONSTITUTION

Life Members

1 9 6 4



CONSTITUTION OF THE CHRISTIAN LITERATURE SOCIETY OF KOREA

Article I Name and Purpose

Section 1—The Society shall be called the Christian Literature Society of Korea.(The Korean equivalent being The Tai-Han Ki-Dok-Kyo Suh-Hoi)

Section 2—The Offices of the Society shall be at Chong-No 2-ka, 91, Chong-No-Ku, Seoul, Korea.

Section 3—The purpose of the Society shall be to publish Christian Literature; it may also publish general cultural literature and may act as the publishing agent for Missions and Denominations holding membership in the Society.

Article II Doctrinal Basis of Union

Section 4—The Society unites members, Missions and Denominations interested in the work of the Society, on the basis of faith in Jesus as Saviour, acceptance of the Bible as the revealed Word of God, adherence to the doctrines common to the creeds of the Protestant Evangelical Churches, and trust in the Holy Spirit as the Teacher of all truth.

Article III Membership

Section 5—Membership in the Society shall be open to all persons who are in sympathy with its purpose and who contribute to it financially as follows:

- a. Ordinary members - who pay an annual membership fee.
- b. Life members - who pay a single life membership fee.
- c. Honorary life members - who, because of outstanding service to the Society, are so named by action of the Board of Trustees.

Membership fees shall be decided by the Executive Committee from time to time.

Section 6—The annual meeting of the Membership of the Society shall be held each year in September, to hear reports and to discuss forward plans.

Article IV Board of Trustees

Section 7—The Board of Trustees shall have final authority in the administration of the affairs of the Society.

Section 8—The Board of Trustees shall consist of the following four classes and shall be elected as follows:

a. **Membership Trustees**

There shall be twelve membership trustees, four of whom shall be elected each year at the September meeting of the Board of Trustees for a term of three years. They shall be eligible for re-election.

Membership Trustees shall be chosen as follows: The Board of Trustees shall, at the March meeting, nominate double the number to be elected, and ballots presenting these nominations shall be sent to all life members of the Society not later than September first, which ballots shall be signed and returned before the regular September meeting of the Society. In the event no election is reported, those present shall

proceed to vote on the persons receiving the highest number of votes.

b. Mission representatives Trustees

These are representatives from Missions making direct appropriations to the support of the Society, the term of such representatives to be determined by each Mission. The Mission shall be entitled to one representative for each annual \$ 250 appropriated.

c. Denominational representatives Trustees

These are representatives of denominations cooperating in the work of the Society, such representatives to be selected as follows:

- (1) Registered member denomination - 2 representatives
- (2) Denominations having 20,000 or more members - 3 representatives
- (3) Denominations having 50,000 or more members - 4 representatives

Note: The amount of the assessment from each denomination represented shall be decided by the Board of Trustees.

d Ex-officio Trustees

The General Secretary shall be, ex-officio, a member of the Board of Trustees.

Section 9—The Board of Trustees shall hold regular meetings in the third week of March and September of each year. On the written request of any four members of the Board, the Chairman shall call a special meeting of the Board.

Section 10—Each year, at the regular March meeting, the following officers shall be elected:

Chairman, Vice-Chairman, Secretary, English-language Secre-

tary, Treasurer.

Section 11—The Board shall appoint a General Secretary (whose term of office shall be 4 years, and who shall be eligible for reappointment). Election of the General Secretary shall be by nomination from the Executive Committee and affirmative vote of the majority of the members present at the Annual Meeting of the Trustees. The department heads shall be chosen by the General Secretary, their appointment and dismissal being subject to approval of the Executive Committee. Those working in each department shall be appointed or dismissed by the General Secretary, in consultation with the department head. As need arises, an Associate General Secretary may be appointed.

Section 12—The Board at the Spring meeting shall appoint the following Committees:

- (a) An Executive Committee, which shall consist of the officers of the Society, three other members of the Board, and the General Secretary.
- (b) An Editorial Committee, which shall consist of the head of the Editorial Department and at least 10 members to include as far as possible each denomination, each Mission, and each Christian organization represented in the Society.
- (c) An Audit Committee of two persons who need not be members of the Board.

Section 13—When vacancies occur on the Juridical Person of the Society, the Board of Trustees shall nominate from its members those who are to fill such vacancies.

Section 14—Those who, at the request of the Board, are appoin-

ted by the Missions, or by the Korean Churches, to the work of the Society, shall be under the direction of the Board of Trustees.

Article V The Executive Committee

Section 15—The Executive Committee shall carry out the decisions of the regular meetings of the Board, shall guide the affairs of the Society, the editing, printing, selling, setting of prices, arrangement for branch stores, etc. The Executive Committee shall be empowered to fill any vacancies that occur in its membership until the next regular meeting of the Board.

Section 16—The Executive Committee shall meet at least once a month (except for July and August). Special meetings may be called by the Chairman, but due notice of the time of all meetings shall be sent by the General Secretary.

Section 17—In the case of urgent matters which arise, the Executive Committee may secure a written circular vote of the members of the Board and shall receive and announce the result, but a $\frac{3}{5}$ majority of the members of the Board shall be necessary to carry a motion. If four members of the Board request a postponement of the action, the vote shall be nullified.

Article VI The Juridical Person

Section 18—The Juridical Person of the Christian Literature Society of Korea is the legal holder of all property belonging to the Christian Literature Society of Korea. It consists of 9 persons who shall be known as “Directors” in accordance

with the Constitution approved by the Government. These shall hold office for 4 years, approximately one half retiring every two years, and shall be eligible for re-election. The annual meeting of the directorate shall be held in September of each year, at which time a Chairman and Secretary for the ensuing year shall be elected and vacancies on the directorate filled as nominated by the Board of Trustees and a report on the property of the Society made to the Government and to the Board of the Society.

Article VII Activities

Section 19—The Society shall carry on its activities through the following departments:

- (a) The Editorial Department shall edit or translate books approved by the Editorial Committee.
- (b) The Periodical Department shall edit periodicals.
- (c) The Publication Department shall have charge of publishing and distributing all books, tracts, periodicals, and catalogues.
- (d) The Sales Department shall have charge of sales stocks, sales outlets, colporteurs and of commission stock entrusted to it.

Each department shall have a chief, who, under the direction of the General Secretary, shall have charge of the work of his respective department.

Section 20—The Editorial Committee shall receive all manuscripts for publication and examine them carefully as to doctrine and style to be sure they are in accord with Article

II Section 4 of this Constitution. The Editorial Committee shall present a monthly report on its work to the Executive Committee and present its plans for approval.

Article VIII Amendments

Section 21—Amendments to the Constitution must be presented to the Board in writing, bearing the signatures of four members of the Board. After being presented at the regular meeting of the Board, the amendment shall be tabled for six months and shall be taken up at the next regular meeting of the Board, when an affirmative vote of 2/3 of the members present shall be needed to adopt.

BY-LAWS

Article I Quorum

Section 1—A quorum for all regular and called meetings of the Board shall consist of a majority of the members of the Board.

Section 2—A quorum for meetings of the Executive Committee shall consist of a majority of the members.

Article II Board of Trustees

Section 3—The Board of Trustees shall control the property of the Society and shall direct its affairs. It shall delegate the administration of the work to the Executive Committee which shall make semi-annual reports to the Board. Should any member of the Board be absent from the country for more than six months, his place may be filled by the Board.

Article III Officers and Committees

Section 4—The Audit Committee shall audit the books of the Treasurer twice a year(at the half year and year-end), making a careful examination of vouchers and shall report in writing to the meeting of the Board. The fiscal year of the Society shall end December 31st of each year.

Section 5—The Chairman of the Board shall preside at all sessions of the Annual Meeting of the Society, at meetings of the Board of Trustees and of the Executive Committee and it shall be his duty to see that the affairs are conducted in accord with the Constitution and By-Laws.

Section 6—The Vice-Chairman shall act for the Chairman in the absence of the Chairman. When both the Chairman and Vice-Chairman are absent a temporary Chairman shall be elected from among those present.

Section 7—The Secretaries shall keep exact minutes of all meetings of the Society, the Board and of the Executive Committee.

Section 8—The Treasurer shall collect fees and all other moneys of the Society and deposit them in the bank designated by the Board. He shall make payments as authorized by the Executive Committee and shall report them to the next meeting of this Committee. He shall present to each monthly meeting of the Executive Committee a report of the current funds, and shall prepare a financial statement for each meeting to the Board, certified by the Audit Committee. His books shall be always open to inspection by the Board.

Section 9—The General Secretary shall supervise all the work

of the Society and shall give due notice of the time of all meetings and of the business to be discussed. Unless otherwise directed, it shall be his duty to carry out the decisions of the Board and of the Executive Committee. He shall keep accurate records of all books received and issued, collect bills due and transfer balances to the Treasurer and shall make a monthly report to the Executive Committee and prepare the report to the Annual Meeting on the work of the Society.

Section 10—By affirmative vote of 2/3 of the members of the Board, a member of the staff may be dismissed.

Article IV Publications

Section 11—The Executive Committee shall set the prices of all publications. The prices shall be set approximately at cost or somewhat above.

Section 12—All manuscripts must be recommended by the Editorial Committee and approved by the Executive Committee. They may then be published as funds of the Society permit.

Article V Retirement

Section 13—Retirement of staff members of the Society shall be as follows:

(a) General Secretary at 65 years of age.

By actions of the Board these may be extended for a year at a time but not for more than a total of three years.

(b) A member of the staff at 60 years of age.

Section 14—Matters of pension and separation allowance shall be approved by the Executive Committee in each individual

case in accordance with standard regulations adopted by the Board or the Executive Committee.

Article VI Amendments

Section 15—Amendments to the By-Laws shall be by affirmative vote of 2/3 of the members present at any regular meeting of the Board of Trustees.

Revised

1962

CONSTITUTION
OF THE
JURIDICAL PERSON OF THE CHRISTIAN LITERATURE
SOCIETY OF KOREA

1. This Juridical Person shall be called "Chai Dan Bubin Taihan Kidok Kyo Suh Hoi".

2. It shall be the object of this Person to own and manage the property necessary for the work and plans of the Christian Literature Society of Korea, which is distributing books relating to Christianity in net cost or free, without purpose of getting profit, also to furnish the necessary funds and maintain it.

3. The office of this Juridical Person shall be at 91, 2 Ka, Chongno, Seoul, Korea.

4. The property of this Person shall be of the four following classes:—

A. Foundation Property: Immovable property, as listed in the inventory of the Society.

B. Property contributed to this Juridical Person for a special purpose within the object of this Person.

C. Property, not included in the above classes, contributed for the purpose of achieving the object of this Person.

D. The fruits derived from the property owned by this Person.

5. The foundation property of this Person cannot be disposed of, but, in case of disposing of foundation property, when there is absolute necessity for achieving the object

of this Person, the consent of two-thirds of the Directors and the permission of the Minister of Department of Education must be obtained.

6. Money which is to be foundation property shall be deposited in a reliable bank or held in reliable securities.

7. Fruits coming from the property of this Person shall be used for the accomplishment of the object of this Person as stated in article 2, but fruits coming from property contributed for a special purpose or on a special condition shall be used only for the said purpose or condition.

7a. The Fiscal Year of this Juridical Person shall be from January 1st to December 31st of the same year.

8. This Person shall have nine (9) directors. They shall be elected for four years each, and half to retire by rotation every other year, and shall be eligible for re-election. Directors shall be elected by the regular meeting of the Directors from among persons resident in Korea, but can be changed with the approval of the Committee of Education of the City of Seoul. A director's absence from Korea for more than a temporary period shall disqualify him from retaining his office.

9. When a vacancy in the directorate is caused by death, resignation or non-residence in Korea, the vacancy shall be filled by the meeting of the Directors, but the term shall be only for the unexpired term of the director whose place is taken.

10. The nine directors shall organize a Board of Directors, and mutually elect one of their number as Director-in-Chief.

The Director-in-Chief shall represent the Juridical Person and shall call the meeting of the Board of Directors, shall preside at its meetings, and shall have oversight of the business of the Board of Directors.

11. There shall be regular and special meetings of the Board of Directors, Regular meetings shall be called in September of each year. Special meetings shall be called at the request of more than three directors. When a meeting of the Board of Directors is called, the directors shall be informed in advance in writing.

Meetings of the Board of Directors cannot be held unless half or more of all the directors are present.

Favorable votes of more than half of the directors present are required to the passing of decisions at all meetings of the Board of Directors. Matters that are to be decided at the meetings of the Board of Directors shall be made known to each director in advance of the meeting.

Any matter not so notified to the directors may not be decided upon at any meeting of the Board of directors except by the unanimous consent of all the directors present.

12. This Juridical Person can be dissolved by the consent of two-thirds of the Directors.

In such a case, the property shall be united with one or more similar Juridical Persons, recognized by the laws of the Republic of Korea, by a resolution of the Board of Directors.

平生會員名錄
LIFE MEMBERSHIP

of the
CHRISTIAN LITERATURE SOCIETY OF KOREA

July, 1964

Adams, Miss D. D.				U.S.A.
Adams, Rev. Edward	안	두	화	U.S.A.
Adams, Mrs. Edward				U.S.A.
Adams, Mrs. George J.	안	두	조	U.S.A.
Aebersold, Mrs. Lois				Wonju
An, Rev. Kwang Kook	安	光	國	Seoul
An, Mr. Shin Young	安	信	永	Seoul
Anderson, Mrs. E. W.				U.S.A.
Anderson, Rev. W. J.				U.S.A.
Appenzeller, Mrs. H. D.				U.S.A.
Aumann, Miss M.				Australia
Austin, Miss L.				U.S.A.
Bang, Rev. Hyo Chung	方	孝	貞	Chunchun
Bang, Mr. Nam Choon	方	南	俊	Pusan
Bang, Mr. Sang Moo	方	尙	武	Pusan
Baik, Miss Bo Bai	白	寶	貝	Osaka
Baugh, Dr. H. T.				U.S.A.
Bergman, Miss A. L.	부	옥	만	U.S.A.
Bergman, Miss Gerda O.	박	우	만	Japan
Billings, Rev. B. W.				U.S.A.
Billings, Mrs. B. W.				U.S.A.
Billings, Mrs. Homer J.				U.S.A.
Billingsley, Miss M.				U.S.A.
Black, Dr. D. M.				Canada
Black, Miss E. M.				U.S.A.
Blair, Mrs. H. E.				U.S.A.

Blair, Rev. W. N.				U.S. A.
Boehning, Dr. H. N.				U.S. A.
Boehning, Mrs. H. N.				U.S. A.
Bonwick, Miss F. E.				Canada
Bording, Miss M. P.				U.S. A.
Borland, Rev. F. C.				Australia
Bourns, Miss B. V.	부	오	란	Seoul
Boyer, Rev. E. T.	전	은	수	Soonchun
Brannon, Mrs. L. C.	보	이	열	U.S. A.
Brownlee, Miss C.	브	라	만	U.S. A.
Bruce, Mr. George F.				Canada
Bruce, Mrs. G. F.				Canada
Bruen, Mrs. H. M.				U.S. A.
Bruen, Mr. Henry				U.S. A.
Buie, Miss H.				U.S. A.
Burkholder, Rev. M. O.	변	호	덕	Seoul
Bull, Rev. W. F.				U.S. A.
Bull, Mrs. W. F.				U.S. A.
Butts, Miss A. M.				U.S. A.
Butts, Miss E. H.				U.S. A.
Campbell, Rev. A.	감	부	열	U.S. A.
Campbell, Mrs. A.				U.S. A.
Campbell, Miss Ann				U.S. A.
Campbell, Miss Frances				U.S. A.
Campbell, Mrs. Hellen				U.S. A.
Cass, Miss G. L.				Canada
Chaffin, Mrs. A. B.	채	부	인	U.S. A.
Chai, Mr. Hi Yun	蔡	熙	允	Seoul
Chai, Mr. Moo Sik	蔡	茂	植	Seoul
Chai, Rev. Pil Keun	蔡	弼	近	Seoul
Chai, Mr. Tong Kyu	蔡	東	圭	Seoul
Chamness, Rev. O. V.				U.S. A.

Chamness, Mrs. O. V.				U.S.A.
Chang, Mr. Ha goo	張	河	龜	Seoul
Chang, Mr. Se Whan	張	世	煥	Seoul
Cho, Dr. Kwang Hyun	趙	光	賢	Seoul
Cho, Rev. Kwang Won	趙	光	元	Seoul
Cho, Mr. Kyung Meuk	曹	庚	默	Seoul
Cho, Rev. Sun Chool	趙	善	出	Seoul
Cho, Mr. Won Kook	趙	元	國	Seoul
Choi, Dr. Dai Young	崔	大	永	Taeg
Choi, Mr. Hyun Sik	崔	賢	植	Seoul
Choi, Rev. Kue Duk	崔	巨	德	Seoul
Choi, Mr. Yong Han	崔	龍	漢	Seoul
Choi, Mr. Young Choon	崔	永	俊	Seoul
Choo, Mr. Duk Geun	朱	德	根	Taegu
Choo, Mr. Haing Gu	秋	幸	求	Taegu
Chun, Rev. Hi Chin	田	羲	鎭	Seoul
Chun, Rev. Kyung Yun	全	景	淵	Seoul
Chun, Mr. Sang Chil	全	相	七	Seoul
Chun, Mr. Sung Chun	全	聖	天	Seoul
Chun, Mr. Tai Ki	全	泰	基	Seoul
Chun, Mr. Taik Bo	全	澤	珪	Seoul
Chun, Mr. Taik Boo	全	澤	堯	Seoul
Chun, Mr. Taik Wan	全	澤	琬	Seoul
Chun, Mr. Tal Hyun	全	達	鉉	Seoul
Chung, Mr. Dai Sung	丁	大	成	Seoul
Chung, Mr. Hoon	鄭		薰	Seoul
Chung, Rev. In Kwa	鄭	仁	果	Seoul
Chung, Dr. Ki Sup	鄭	起	燮	Seoul
Chung, Rev. Ki Whan	鄭	箕	煥	Seoul
Chung, Dr. Kil Whan	鄭	吉	煥	Seoul
Church, Miss M. E.	최		차	U.S.A.
Clark, Rev. A. D.	곽	안	전	Seoul

Ciark, Mrs. A. D.	곽	진	생	Seoul
Coen, Rev. R. C.				U.S.A.
Coen, Mrs. R. C.				U.S.A.
Cook, Mrs. W. T.				U.S.A.
Covington, Miss H.				U.S.A.
Crane, Rev. J. C.				U.S.A.
Crane, Mrs. J. C.				U.S.A.
Crothers, Rev. J. Y.	권	찬	영	U.S.A.
Crothers, Mrs. J. Y.				U.S.A.
Cumming, Rev. B. A.				U.S.A.
Cunningham, Rev. F. W.	권	임	함	Australia
Current, Miss Marion E.	구	애	련	Seoul
Dacus, Miss E.				U.S.A.
Dalby, Miss H. E.				U.S.A.
Daniel, Rev. Eugene L.	다	니	엘	U.S.A.
Davies, Miss E. J.				Australia
DeCamp, Rev. E. Otto	디	캠	프	Seoul
Delmarter, Miss Jean	진	마	태	U.S.A.
Demaree, Dr. E. W.				U.S.A.
Dixon, Miss E. V.				U.S.A.
Dodson, Miss M. L.	도	마	리	아
Dowell, Rev. Ted H.	도	월	래	Taejon
Dunn, Miss E. W.	진	은	레	Australia
Dyer, Miss Nellie.	태	래	레	U.S.A.
Dupuy, Miss L.				U.S.A.
Fletcher, Dr. A. G.	별	리	취	U.S.A.
Fletcher, Mrs. A. G.				U.S.A.
Foreman, Rev. Kenneth J., Jr.	부	성	도	Pusan
Foreman, Mrs. Kenneth J., Jr.	오	미	레	Pusan
Fraser, Rev. E. J. O.	배	레	사	Canada
Fulton, Miss Frances S.				Seoul
Gericke, Mrs. W. F.				U.S.A.

Gledhill, Miss Vivian	구	영	희	Kangneung	
Goff, Miss Maude G.	고	명	도	Taejon	
Greene, Miss W. B.	구	리	인	U.S.A.	
Haines, Rev. P. E., Sr.				U.S.A.	
Haines, Mrs. P. E., Sr.				U.S.A.	
Ham, Rev. Tai Young	咸	台	永	Seoul	
Hamilton, Rev. F. E.	합	일	튼	U.S.A.	
Han, Rev. Young Sun	韓	永	善	Seoul	
Hankins, Miss Ida.				U.S.A.	
Harkness, Mrs. U. W.				U.S.A.	
Hayes, Miss L. B.				U.S.A.	
Hayness, Miss I.				U.S.A.	
Henderson, Rev. H. H.				U.S.A.	
Hewson, Miss G.				U.S.A.	
Hill, Rev. H. J.	히		일	U.S.A.	
Hobbs, Mr. Thomas				U.S.A.	
Hobbs, Mrs. Thomas				U.S.A.	
Hoffmann, Rev. C. S.				U.S.A.	
Holdorft, Rev. J. G.				U.S.A.	
Holdorft, Mrs. J. G.				U.S.A.	
Hong, Mr. Sung Young	洪	性	英	Seoul	
Hong, Rev. Harold S.	洪	顯	高	Seoul	
Hopper, Rev. Joseph	조	하	파	U.S.A.	
Hopper, Mrs. Joseph				U.S.A.	
Hopper, Miss M. H.	조	다	구	레	U.S.A.
Hu, Mr. Bong Rak	許	奉	洛	Seoul	
Hulbert, Miss J. C.	힐		벗	U.S.A.	
Im, Mr. Chang Ho	任	昌	鎬	Seoul	
Im, Mr. Chung Sup	林	正	燮	Seoul	
Im, Rev. Young Bin	任	英	彬	Seoul	
Ingerson, Miss V. F.				U.S.A.	
Jackson, Miss C. U.				U.S.A.	

Jensen, Mrs. A. K.	전	선	Seoul
Jensen, Miss Clair Lee			U.S.A.
Jensen, Dr. Philip K.			U.S.A.
Johnson, Miss Olga C.	조	운	U.S.A.
Judy, Rev. Carl W.	유	디	Wonju
Kang, Mr. Choon Whan	姜	春	Seoul
Kang, Miss Chung Ai	姜	貞	Taegu
Kang, Mr. Heung Won	姜	興	Seoul
Kil, Rev. Chin Kyung	吉	鎭	Seoul
Kim, Rev. Chai Choon	金	在	Seoul
Kim, Mr. Chil Ryong	金	七	Pusan
Kim, Mr. Choon Ho	金	春	Seoul
Kim, Mr. Choon Ki	金	駿	Seoul
Kim, Mr. Choon Pai	金	春	Seoul
Kim, Rev. Chul Son	金	喆	Seoul
Kim, Rev. Chung Choon	金	正	Seoul
Kim, Mr. Dong Nak	金	東	Pusan
Kim, Mr. Han Sung	金	韓	Seoul
Kim, Dr. Helen	金	活	Seoul
Kim, Mr. Hyung Nam	金	澄	Seoul
Kim, Mr. Ki Chang	金	基	Seoul
Kim, Mr. Kwang Soo	金	光	Seoul
Kim, Mr. Kil Chang	金	吉	Pusan
Kim, Mr. Man Heung	金	萬	Kwangju
Kim, Mr. Myung Chool	金	明	Taegu
Kim, Mr. Myung Shin	金	明	Seoul
Kim, Dr. Myung Sun	金	鳴	Seoul
Kim, Mr. Nam Choon	金	南	Seoul
Kim, Mr. Myung Sik	金	明	Seoul
Kim, Miss Pil Rye	金	弼	Seoul
Kim, Mr. Sang Pai	金	相	Seoul
Kim, Rev. Sang Ton	金	相	Seoul

Kim, Mr. Soo Gan	金	壽	干	Taegu
Kim, Mr. Suk Min	金	錫	玫	Nagoya
Kim, Mr. Sung Sup	金	聖	燮	Seoul
Kim, Rev. Tai Mook	金	泰	默	Taegu
Kim, Mr. Tai Won	金	泰	沅	Seoul
Kim, Mr. Woo Kyoo	金	佑	圭	Seoul
Kim, Rev. Yong Choon	金	龍	駿	Seoul
Kim, Mr. Yong Wan	金	容	完	Seonl
Kim, Mr. Yun Choon	金	連	俊	Seoul
Kernen, Miss Willa A.	구	미	례	Iri
Kingsbury, Mr. Paul A.	김	승	배	Taedok
Kingsbury, Mrs. Barbara B.				Taedok
Kinsler, Rev. F.	권	세	열	Seoul
Kinsler, Miss M.				U.S.A.
Knox, Mrs. Robert				U.S.A.
Kong, Mrs. Duk Kwi	孔	德	貴	Seoul
Koo, Mr. Hoi Young	具	會	永	Seoul
Koons, Mrs. E. W.				U.S.A.
Kostrup, Miss A. B.				U.S.A.
Kwak, Mr. Man Young	郭	萬	榮	Seoul
Kwak, Mr. No Sup	郭	魯	燮	U.S.A.
Kwak, Mr. No Whan	郭	魯	煥	U.S.A.
Kwak, Mr. Won Soon	郭	元	淳	Taegu
Lampe, Rev. H. W.				U.S.A.
Lane, Rev. H. W.	라	레	인	Australia
Lawrence, Miss E. M.				U.S.A.
Lee, Mr. Bai Geun	李	培	根	Seoul
Lee, Dr. Bo Young	李	輔	英	Seoul
Lee, Mr. Chai Sung	李	載	誠	Seoul
Lee, Rev. Chang Sik	李	章	植	Seoul
Lee, Rev. Chong Sung	李	鍾	聲	Seoul
Lee, Mr. Choo Am	李	柱	岩	Seoul

Lee, Mr. Choon Chul	李	俊	喆	Pusan
Lee, Mr. Kap Sung	李	甲	成	Seoul
Lee, Mr. Kun Choon	李	建	春	Seoul
Lee, Mr. Myung Won	李	命	遠	Seoul
Lee, Mr. Sang Hak	李	相	鶴	Taegu
Lee, Mr. Sun Il	李	善	一	Seoul
Lee, Mrs. Young Hyun	李	永	賢	Taegu
Lee, Rev. Yu Chin	李	如	眞	Seoul
Lew, Mr. Chi Soo	柳	智	水	Seoul
Lew, Rev. Hyung Ki	柳	澄	基	Seoul
Loucks, Miss M. B.				Africa
Lord, Lt. Commr. H. A.	로		드	Africa
Lowe, Dr. D. S.	로	두	의	U.S.A.
Lund, Miss P.				U.S.A.
Lyon, Rev. W. B.	라	이	언	U.S.A.
Maing, Mr. Ki Young	孟	基	永	Seoul
Mathis, Mrs. C. L.				U.S.A.
McAnlis, Dr. J. A.				U.S.A.
McBain, Miss D. C.				Canada
McCutchen, Rev. L. O.				U.S.A.
McCutchen, Mrs. L. O.				U.S.A.
McKenzie, Miss R. J.				U.S.A.
McLaren, Mrs. C. I.	마	두	연	Australia
McLellan, Miss E. A.				Canada
McMurphy, Miss A.	명	애	다	Mokpo
McQueen, Miss A.	구	애	라	U.S.A.
Martin, Miss J. A.				U.S.A.
Mauk, Miss M. V.				U.S.A.
Miller, Miss E.				U.S.A.
Miller, Rev. E. H.				U.S.A.
Miller, Mrs. E. H.				U.S.A.
Miller, Mrs. F. S.	민	로	아	U.S.A.

Miller, Miss L. B.				U.S.A.	
Mitchell, Miss G. W.				U.S.A.	
Moffett, Dr. H. F.	마	포	화	열	Taegu
Moon, Dr. Chang Mo	文	昌	模		Wonju
Moon, Mr. Tai Choon	文	太	俊		Seoul
Moore, Miss Sadie Maude	모	세	득		Seoul
Moore, Mrs. J. Z.					U.S.A.
Morris, Miss H. P.					U.S.A.
Murray, Dr. F. J.	모	레	리		Taegu
Nam, Mr. Song Hak	南	松	鶴		Seoul
Newland, Rev. L. T,					U.S.A.
Nichol, Rev. E. A.					Canada
Nichols, Miss L. E.					U.S.A.
Norris, Rev. L. M.					U.S.A.
Oh, Mr. Doo Whan	吳	斗	煥		Seoul
Ohm, Rev. Chai Hi	嚴	載	熙		Seoul
Ohm, Rev. Joseph	嚴	堯	燮		Seoul
Paik, Rev L. George	白	樂	溶		U.S.A.
Paisley, Rev. J. I.					U.S.A.
Palethorpe, Miss E. M.					Canada
Park, Mr. Chai Suk	朴	在	石		Taegu
Park, Mr. Hun Sup	朴	憲	燮		Nagoya
Park, Mr. Kyu Hoi	朴	奎	會		Seoul
Park, Mr. Sang Choon	朴	相	俊		Seoul
Park, Rev. Tai Sun	朴	大	善		Seoul
Park, Mr. Won Gynug	朴	源	炅		Seoul
Park, Dr. Yong Rai	朴	容	來		Seoul
Park, Mr. Young Dai	朴	英	大		Seoul
Peters, Mrs. V. W.					U.S.A.
Phillips, Rev. C. L.					U.S.A.
Pioneer, Miss D.					U.S.A.
Pollard, Miss H. E.					U.S.A.

Pope, Miss Marion	방	매	륜	Iri
Preston, Rev. J. F.				U.S.A.
Preston, Mrs. J. F.				U.S.A.
Preston, Rev. J. F., Jr.				U.S.A.
Pritchard, Miss M.	벌	마	지	Chunju
Reiner, Mr. R. O.				U.S.A.
Rhodes, Rev. H. A.				U.S.A.
Rhodes, Mrs. H. A.				U.S.A.
Rice, Dr. Roberta G.	나	옥	자	Seoul
Robb, Mrs. A. F.				Canada
Robb, Miss J. B.				Canada
Roberts, Miss E.				U.S.A.
Rogers, Miss M. M.				Canada
Rose, Miss A. M.	로	안	리	Canada
Ross, Miss Lilian	로	일	연	Taegu
Ryu, Mr. Tong Sik	柳	東	植	Seoul
Sandel, Miss Ada	산	두	일	Canada
Sauer, Rev. C. A.	사		월	U.S.A.
Sauer, Mrs. C. A.				U.S.A.
Sauer, Mr. Robert G.	사	로	덕	Seoul
Scharpff, Miss H.				U.A.S.
Scott, Dr. Kenneth M.				U.S.A.
Scott, Rev. S. M.				Australia
Scott, Rev. William	서	고	도	Canada
Shaw, Rev. W. E.	서	위	림	U.S.A.
Shaw, Mrs. W. E.				U.S.A.
Shim, Mr. Chai Won	沈	在	原	Seoul
Shin, Rev. Hoo Sik	申	厚	植	Taegu
Shin, Mr. Hyung Kyoon	申	炯	均	Seoul
Shin, Rev. Tai Sik	申	泰	植	Seoul
Sidwell, Rev. George L.	신	도	열	Chonan
Simester, Miss Edith W.	심	유	덕	U.S.A.

Smith, Miss E.				U.S.A.
Somerville, Rev. John N.	서	의	필	Seoul
Song, Mr. Chung Ryul	宋	正	律	U.S.A.
Southall, Rev. T. B.				U.S.A.
Spitzkeit, Rev. J. W.	서	광	도	Taejon
Spitzkeit, Mrs. J. W.	서	애	진	Taejon
Southall, Mrs. T. B.				U.S.A.
Stevens, Miss B. I.				U.S.A.
Stockton, Miss Elsie	서	덕	근	Seoul
Struthers, Mrs. Ernest B.	장	의	열	Canada
Stuckey, Rev. J. M.	서	덕	기	Australia
Su, Mr. Chai Hoon	徐	載	焄	Nagoya
Su, Mr. Choo Bong	徐	周	奉	Taegu
Su, Mr. Chung Han	徐	廷	翰	Seoul
Su, Rev. Chung Tai	徐	廷	泰	Mokpo
Swicord, Rev. D. A.				U.S.A.
Swicord, Mrs. D. A.				U.S.A.
Swinney, Mrs. Irene B.				U.S.A.
Swinney, Mrs. R. D.				U.S.A.
Talmage, Rev. J. E.	타	요	한	Taejon
Talmage, Rev. J. V. N.	타	마	자	U.S.A.
Tate, Miss I. B.				England
Theis, Mr. Jack				Seoul
Theis, Mrs. Barbara				Seoul
Thomas, Miss M. K.				Colombia
Underwood, Mr. Horace G.	원	일	한	Seoul
Underwood, Mrs. Horace G.				Seoul
Underwood, Rev. John T.	원	요	한	Chungju
Underwood, Mrs. John T.	원	진	희	Chungju
Underwood, Mr. Richard F.				Seoul
Urquhart, Rev. Robert C.	어	라	복	Taegu
Vail, Rev. J. B.				U.S.A.

VanLierop, Rev. Peter	반	피	득	Seoul
Wangerin, Mrs. T.	왕	대	아	Seoul
Weems, Mrs. Euline S.	시	울	인	Seoul
Weiss, Dr. Ernest W.	위	은	남	Seoul
Whitaker, Miss Faith	위	신	자	Seoul
Wilkins, Miss A.				U.S.A.
Williams, Mrs. F. E. C.				U.S.A.
Wilson, Miss Emma W.	윌		손	Seoul
Wilson, Rev. Stanton R.	우	열	성	Andong
Withers, Miss M.	위	대	서	Australia
Won, Mrs. Keum Soon	원	금	順	Seoul
Worth, Mr. George C.	오	천	혜	Taegu
Wright, Rev. A. C.	예	원	배	Australia
Wright, Mrs. A. C.				Australia
Yu, Mr. Ik	俞		燮	Seoul
Yu, Mr. Kwan Woo	劉	寬	祐	Seoul
Yu, Mr. Sang Won	呂	相	源	Taegu
Yun, Mr. In Koo	尹	仁	駒	Seoul
Yun, Rev. Sung Bum	尹	聖	範	Seoul
Yun, Mr. Young Sun	尹	永	善	Seoul

(1964年 9月 現在)

第十條 理事는 理事會를 組織하며 理事長 壹名을 互選함

理事長은 本法人을 代表하며 理事會를 召集하여 그 議長이 되며 理事會에 關한 一切의 事務를 處
理함

第十一條 理事會는 定期及 臨時의 二種으로 함

定期會는 每年 九月 이를 召集하며 臨時會는 理事 三名 以上の 要求에 依하여 이를 開會함

理事會를 召集할 境遇에는 書面으로서 먼저 理事에게 通知하여야 함

理事會는 理事總數의 過半數 出席하지 않으면 開會할 수 없음

理事會의 決議는 出席理事 過半數로써 決함

理事會에서 決議할 事項은 먼저 各理事에게 通知하여야 하며 理事會에서 出席理事 全員의 同意
없이는 通知以外의 事項에 對하여 決議할 수 없음

第十二條 本法人은 理事 三分之二 以上の 同意를 얻어 解散할 수 있음, 이 境遇에 財産은 理事會의
決議에 依하여 韓國法令이 認定하는 財團法人에 寄附함을 得함
(以上)

三分之二以上の 同意를 얻어 文敎部長官의 承認을 要함

第六條 基本財産인 金錢은 이를 確實한 銀行에 預金하며 또는 有價證券으로써 이를 保管함

第七條 基本財産으로부터 生하는 果實은 第二條의 目的을 爲하여 使用하여야 함

但 特別 條件及 目的을 附한 寄附財産으로부터 生하는 果實은 그 條件及 目的에 좃아서 이를 使用하여야 함

本法人의 事業年度는 一月 一日부터 同年 十二月 三十一日까지로 함

第八條 本法人에 理事 九名을 置함

理事의 任期는 四個年으로 하되 半數式 遞任한다

但 再任함을 得함

理事는 定期理事會에 있어서 國內에 在住者로써 選任하되 서울特別市敎育委員會의 認可를 얻어 이를 變更함을 得함

理事가 韓國在住를 廢하였을 때에는 當然 그 資格을 喪失함

第九條

理事의 死亡 辭任及 韓國在住를 廢止함으로써 缺員이 生할 때에는 理事會가 이를 補選함
但 補缺理事의 任期는 前任理事의 殘任期間으로 함

理事의 任期滿了後라도 新理事의 就任時까지 그 職을 行한다

財團法人大韓基督教書會寄附行爲

第一條 本法人은 財團法人大韓基督教書會라 함

第二條 本法人은 基督教에 關한 書籍을 營利를 目的으로 하지 않고 無料 또는 實費로써 公布하는 大韓基督教書會의 事業經營에 要하는 財産은 所有管理하며 또는 必要한 資産을 供給하며 維持함을 目的으로 함

第三條 本法人은 事務所를 서울特別市鍾路區鍾路二街九一番地에 置함

第四條 本法人의 財産은 左의 四種으로 함

一、基本財産 別紙目錄記載의 不動産

二、第二條 目的의 範圍內에서 特別條件을 附하여 本法人에 寄附된 財産

三、本法人의 目的을 遂行하기 爲하여 寄附된 前號 以外의 財産

四、本法人의 所有하는 財産으로부터 生하는 果實

第五條 本法人의 基本財産은 이를 處分함을 不得함

但 本法人의 目的을 遂行하기 爲하여 不得已 基本財産을 處分하고자 할 境遇에는 理事全員中

이러한 原稿는 本會 經費가 許諾되는 대로 出版한다

第五章 停年

第十三條 本書會 職員의 停年은 다음과 같다

가、總務는 六十五歲로 한다

但 理事會의 決議에 依하여 一年씩 延長할 수 있으며 三年을 超過하지 못한다

나、主任 以下の 職員은 六十歲로 한다

第十四條 本會 職員의 恩給 또는 退職手當 支給에 關한 規定은 實行委員會에서 別途로 定한다

第六章 細則 改正

第十五條 細則은 어느 定期理事會에서든지 出席會員 三分의 二의 投票로 修正할 수 있다

第八條 會計는 會費와 모든 金錢을 收合하여 理事會에서 指定하는 銀行에 預金하고 實行委員會의 指揮에 依하여 金錢을 支出하고 此를 次回 委員會에 報告한다

會計는 實行委員會의 月例會에 現金의 狀況을 報告하며 理事會에 提出할 財政報告書를 準備하여 檢査委員의 檢査證明을 받아야 한다

但 會計의 帳簿는 何時든지 理事會에서 檢閱할 수 있다

第九條 總務는 本會의 全般事業을 總轄하며 모든 集會期日과 處理할 事項을 通知하며 既決事項이 變更되기 前에는 理事會나 實行委員會의 決議대로 諸般事務를 施行한다

모든 書籍의 接收及 發送을 分明히 記錄하며 金錢出納에 關한 書類를 收合하여 會計에게 傳達하고 每月 實行委員會에 報告하며 年會에 提出할 年中業務報告書를 準備한다

第十條 理事會의 三分의 二 可決로 本會에 關係되는 어느 職員이든지 免職할 수 있다

第四章 出 版 物

第十一條 實行委員會는 모든 出版物의 定價을 決定한다

定價의 標準은 出版費에 若干 加算하는 것으로 한다

第十二條 如何한 原稿든지 編輯委員會의 承認을 얻고 實行委員會의 通過를 要한다

第二條 實行委員會는 委員 過半數의 出席으로 成員이 된다

第二章 理事會

第三條 理事會는 本會의 財産을 管理하고 모든 業務를 指導監督한다

但 事務執行은 實行委員會에 委任하고 上下 兩半期로 理事會에 報告케 한다
會員理事中 六個月 以上 出他하는 者가 있을 境遇에는 그 出他期間中 補缺할 수 있다

第三章 任員及委員

第四條 會計檢査委員은 每年 二次(半年과 年度末)會計의 出納簿를 詳細히 檢査하여 理事會에 書面으로 報告한다

本會의 每年度 決算期는 十二月 三十一日로 定한다

第五條 會長은 年會와 理事會와 實行委員會等 모든 集會를 司會하며 本會憲章의 規定대로 施行된 與否를 監視한다

第六條 副會長은 會長이 有故할 時에 事務를 代理하며 正副會長이 다 有故할 時는 會中에서 臨時 議長을 擇한다

第七條 書記는 年會와 理事會와 實行委員會와 모든 集會의 會錄을 作成保管한다

라、營業部、모든圖書頒布와販賣와賣書人等に關한事務와編輯部の檢閱을經한 다른圖書의委託販賣를行한다

各部에는主任을두어總務의指導下에서그部事業을管理한다

第二十條 編輯委員會는出版할 모든새原稿를接收하고敎理와文體와一般的實益如何를本憲章第四條의精神에立脚하여細密히檢閱한다

編輯委員會는그事業을實行委員會에每月報告하고文書事業에對한適宜한計劃을提出하여指導를받는다

第八章 憲章改正

第二十一條 本憲章中改正件이 있을 때에는理事四人이署名한書面으로理事會定期會에提出하면討議後六個月間留案하였다가次會定期會에서出席員三分의二의可決로採擇한다

細則

第一章 成員

第一條 理事會의定期會或은特別會는會員過半數의出席으로成員이된다

第十七條 緊急事件이 있을 境遇에는 實行委員會가 各理事에게 書面으로 可否投票를 받은 後에 그 結果를 公布하되 理事 五分의 三의 可票라야 該動議案이 成立되고 萬一 理事中 四人이 該案에 對하여 延期를 請하는 境遇에는 그 投票는 無効가 된다

第六章 財 團 法 人

第十八條 財團法人 大韓基督教書會는 本會에 屬한 全財産을 所有한 法人이니 政府에서 認可한 定款에 依하여 理事會에서 推薦한 財團理事 九人으로 成立되고 그 任期는 四年으로 하여 每二年에 所定數대로 半數씩 遞任하되 再選될 수 있다

財團法人 理事會는 每年 九月中에 理事長이 召集하며 理事長과 書記를 改選하며 理事中 缺員을 補選하고 財産에 關한 報告書를 作成하여 政府和 理事會에 提出한다

第七章 事 業

第十九條 本會에는 左記 各部를 두어 事業을 營爲한다

가, 編輯部, 編輯委員會에서 決定한 圖書를 編輯 或은 翻譯한다

나, 定期刊行物部, 定期刊行物 編輯에 關한 事務를 掌理한다

다, 出版部, 모든 圖書와 傳道紙類와 定期刊行物과 書籍目錄을 出版發行하며 宣傳한다

나, 編輯委員會, 編輯委員會는 本會 編輯主任과 十人 以上의 人員을 各 教派 各 宣教會 各 基督
教機關에서 選出하여 이를 構成한다

다, 會計檢査員, 二人을 두되 理事에 限하지 아니한다

第十三條 本會 財團法人理事中 缺員이 있을 때는 本理事會가 理事中에서 補選하여 財團法人理事
會에 推薦한다

第十四條 本理事會의 要求에 依하여 宣教會 或 韓國教會에서 本會事業을 爲하여 派送된 者는 理
事會의 指導下에 든다

第五章 實行委員會

第十五條 實行委員會는 本會 定期理事會의 決議를 實踐하며 本會의 通常庶務를 指導하고 編輯과
出版과 販賣와 書籍價格協定과 寄贈과 販賣所設置와 文書事業의 發展等 諸般事業을 決議 實行
한다

定期理事會前에 實行委員中 缺員이 있을 때는 이를 補缺한다

第十六條 實行委員會는 每月 一回씩 會集하고 (七, 八月은 除外) 特別集會는 會長이 召集한다
但 모든 集會의 時日 通知는 總務가 行한다

第九條 理事會는 每年 三月과 九月 第三週間에 定期로 會集한다

但 理事 四人의 書面 請願이 있을 時는 會長이 臨時理事會를 召集할 수 있다

第十條 本會는 每年 三月 定期理事會에서 左記 任員을 選定한다

會 長 一人

副 會 長 一人

書 記 一人

英 文 書 記 一人

會 計 一人

第十一條 理事會는 總務를 選任하고 (實行委員會의 推薦으로 總會에서 出席會員 過半數의 投票로 한다) 任期는 四年으로 하고 再選될 수 있으나

各部 主任은 總務의 推薦으로 實行委員會의 認准을 받아 總務가 任免하며 各部 職員은 主任과 協議하여 總務가 任免한다

必要에 依하여 協同總務를 둘 수 있다

第十二條 理事會는 三月 總會에서 左記 委員을 選定한다

가, 實行委員會, 實行委員會는 本會 任員과 他理事 三人과 總務로 構成한다

投票用紙를 各平生會員에게 配付하고 各平生會員은 投票하여 九月 定期理事會 前으로 本會에 回送한다

但 九月理事會에는 追加公薦치 아니하며 萬一 初回投票에 選舉가 成立되지 못하는 時는 最高點數를 얻은 者 中에서 當日 出席員이 다시 選定한다.

나、宣教會代表理事

本書會 維持費를 負擔하는 宣教會 代表者인데 그 任期는 그 宣教會에서 定하고 그 負擔額은 年一人 二百五十弗 比率로 한다

다、教會代表理事

本書會事業에 協力하는 教派代表者인데 派送方法은 다음과 같다

1. 加入教派의 基本理事 各二人
 2. 洗禮敎人 二萬名 以上되는 教派 各三人
 3. 洗禮敎人 五萬名 以上되는 教派 各四人
- 但 教會代表理事의 負擔額은 理事會에서 決定한다

라、職權上理事

本書會 總務는 職權上理事가 된다

第三章 會 員

第五條 本會에는 本會의 目的에 贊同하여 會費를 納付하는 左記 會員이 있다

가、普通會員、每年 會費를 納付하는 者

나、平生會員、平生會費를 一時에 納付하는 者

다、名譽平生會員、本會事業에 顯殊한 貢獻이 있는 者로서 理事會의 決議를 얻은 者

但 各會員의 會費는 實行部에서 隨時로 決定한다

第六條 本會의 會員年會는 九月中旬에 開催하되 本會의 事業報告와 그 發展策을 研究討議한다

第四章 理 事 會

第七條 理事會는 本書會의 運營과 管理에 對한 最高議決機關이다

第八條 理事會는 다음 四種의 理事로 構成하되 選出方法은 아래와 같다

가、會員理事 十二人

每年 四人씩 選定하되 任期는 三年으로 하고 再選할 수 있으며 그 選舉方法은 다음과 같다

理事會는 每年 三月 理事會에서 次期 會員理事候補者를 倍數公薦하였다가 九月 一日 以前에

財團 法人 大韓基督教書會憲章(一九六二年改定)

第一章 名稱과 目的

第一條 本會의 名稱은 大韓基督教書會라 稱한다

第二條 本會의 事務所은 서울特別市 鍾路區 鍾路二街 九一番地에 둔다

第三條 本會는 基督教에 關한 諸般書籍刊行을 目的으로 하고 一般文化事業에 貢獻할 圖書도 刊行할 수 있으며 本會에 加入한 宣教會와 教派의 一般出版事業의 代行機關도 될 수 있다

第二章 教理的 基礎

第四條 本會는 예수 그리스도를 救主로 믿으며 聖經을 하나님의 啓示하신 말씀으로 承認하며 新教福音主義教派의 信經에 一致한 教理를 遵奉하며 聖神을 모든 眞理의 스승으로 信仰하는 者와 本會事業을 贊助하는 宣教會와 教派의 聯合한 團體이다

大韓基督教書會憲章

附平生會員名錄

자유의 집

FREEDOM HOUSE





자유의 집 앞에 있는 동상은 고구려의 유명한 을지문덕 장군이다. 장군은 기원 612년에 수나라의 침략군을 물리쳤던 명장이다. 이 동상은 대한민국과 자유를 수호하기 위하여 생명을 바친 한국군 및 유엔군을 추모하기 위하여 건립된 것이다.

Located in front of Freedom House is a statue of Ul Chi Mun Duk, the famous Korean general of the Koguryo Kingdom, who defeated the invading Chinese Armed Forces of the Sui Dynasty in 612 A.D. It is dedicated in honor of those ROK and UN troops who gave their lives in the defense of the Republic of Korea and freedom.

자 유 의 집

이 특유한 건물은 유엔군 총사령부의 후원을 받아 대한민국 국민이 설계하고 건립한 것으로서 분단된 조국이 자유민주주의 정치제도 아래 평화적 통일을 이룩하려는 희망의 영원한 상징이다.



FREEDOM HOUSE

This unique structure was designed, erected and dedicated on this site by the people of the Republic of Korea with the support of the United Nations Command as a permanent symbol of the hope for peaceful reunification of the divided Korea under a free and democratic form of government.

자유의 집 전시장

자유의 집 전시장에는 단군의 신화적 건국으로부터 부유한 오늘의 사회에 이르기까지 한국의 발전을 보여주는 전시물이 상치되어 있다. 한국을 방문하는 외국인들이 대한민국 국민들의 생활을 알아 볼 수 있도록 한국 최초의 소비재와 더불어 세계적으로 유명한 고대 사회의 대표적 예술품이 전시되어 있다.

FREEDOM HOUSE EXHIBIT

In the exhibit halls of Freedom House are permanent displays which portray the development of Korea, from its legendary founding by Tangun, to the affluent modern society of the Republic of Korea of today. Examples of Korea's ancient world renowned art objects as well as her modern consumer goods are also displayed to give visitors insight into the life of the people of the Republic of Korea.



한국의 역사

단군이 한반도에 건국의 터전을 마련한 이래, 한국의 찬란한 역사와 문화는 신라로부터 백제, 고구려, 고려, 이조에 이르기까지 2천년 동안에 걸쳐 이룩된 것이다.

KOREA'S HISTORIC PERIOD

Beginning with the legendary founding of this Korean peninsula by Tangun, Korea's rich recorded history and culture are products of the Korean people of the Koguryo, of Silla, of Paekche, of Koryo and the Yi Dynasties extending over a period of two thousand years.

대한민국의 탄생

1945년 8월 15일 한국이 일본통치로부터 해방되자 한국 국민은 하나의 통일된 국가로서 스스로 자기의 운명을 선택할 때가 마침내 올 것이라는 희망에 불타 올랐다. 이 희망은 1948년 5월 국제연합 감시아래 실시된 자유선거를 통해서 한반도의 남한에서만 실현되었다.

EMERGENCE OF THE REPUBLIC OF KOREA

From the day of Korea's liberation from Japanese rule on August 15, 1945, the first hope was kindled in the hearts of the Korean people that finally a united country would be free to choose her own destiny. This hope was realized only in the southern half of the peninsula through a free general election in May of 1948 under United Nations supervision.



한 국 동 란

1950년 6월 25일 아침 소련에 의해서 훈련되고 장비된 북한 괴뢰군은 38선을 넘어 침공을 개시하여 자유 대한국민의 생명과 희망을 짓밟으려 하였다. 16개 유엔 가맹국이 대한민국의 지원에 나섰고 치열한 전투 과정에서 북한 괴뢰군은 압록강까지 격퇴 되었으나 1950년 11월 25일에는 소위 중공의 지원부대가 북한을 돕기 위해 투입되었다. 쌍방 모두가 허다한 인명과 재산의 피해를 입었고 1953년 7월 27일에 판문점에 있는 자유의 집터 근처에서 휴전협정이 조인되므로써 3년간에 걸친 처절한 비극은 끝났다.



KOREAN WAR

On the morning of June 25, 1950, the Soviet trained and equipped forces of north Korea surged across the 38th parallel to shatter the lives and hopes of the Free Korean People. Sixteen UN nations came to the aid of the Republic of Korea. As bitter fighting raged and the north Korean troops were pushed back to the Yalu River, Chinese Communist "volunteer" troops entered the war on the side of north Korea on November 25, 1950. Many lives and property were destroyed on both sides. On July 27, 1953, near the site of Freedom House at Panmunjom, a cease fire agreement was signed, ending three years of misery and human tragedy.

재건 및 복구 사업

종전후 한국 국민은 전쟁이 남긴 폐허로부터 재건하여 새로운 생활을 이룩하여야 할 막대한 과업에 직면하였다. 이 과업은 점진적으로 달성되어 나아갔고 자유인의 굳건한 결의는 온갖 장애를 물리치고 전쟁의 폐허위에 새로운 주택, 공장, 교량 및 도로 등을 솟아오르게 하여 보다 부강한 내일의 한국을 위한 새로운 희망의 불길 이 타오르게 되었다.

RECONSTRUCTION AND REHABILITATION

At the war's end, the Korean people were faced with the tremendous task of clearing the rubble of war and of reconstructing and creating a new life. The process was gradual, yet the bold hearts of free men could not be deterred—for new homes, new factories, new bridges and roads, all began to rise up from the war's debris. With these efforts, new hopes were kindled for a stronger and richer Republic of Korea.



오늘의 한국

오늘날 민주주의 정부형태 아래 자유민들이 합심 노력한 결과 자유경제 체제가 중공업은 물론 일반 소비재도 공급하고, 향상된 노동조건과 함께 휴가와 휴식을 주며, 신앙의 자유와 언론의 자유를 누구나가 누리게 하므로써 국민의 제반요구를 충족시킬 수 있다는 사실을 한국 국민은 전 세계에 증명하였다.



MODERN KOREA

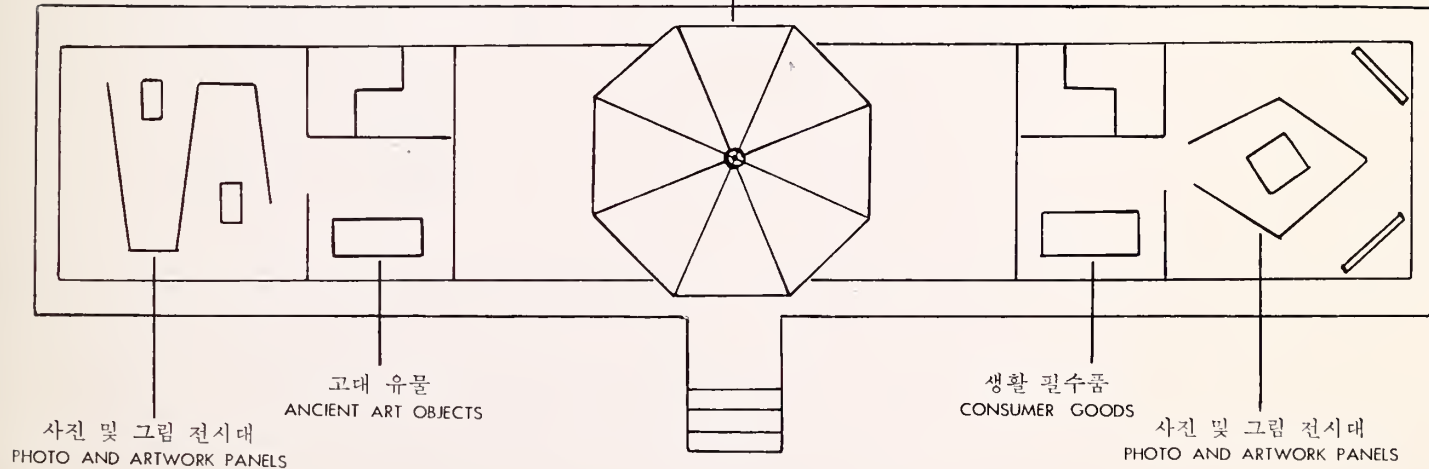
Today the combined efforts of free people under a democratic government have proven to the world that a free economy can satisfy the needs of the people by providing consumer products as well as heavy industry, vacation and leisure as well as better working conditions, where all the people enjoy freedom of the press as well as freedom of religion.

대한민국은 이미 68개국이 넘는 나라들과 국교를 맺고 있으며 자유세계 여러 나라와 보
조를 맞추어 나가는 중요한 일원으로서 계속 인정받고 있다. 더 나가서 공업 및 산업
분야에 있어서 국민의 적극적인 활동은 대한민국으로 하여금 많은 상품을 세계 도처의 시
장에 수출할 수 있게 하였다. 또한 국내적으로는 자유 경제의 원칙에 입각하여 경제적 안
전성을 계속 튼튼히 하고 있다. 어제의 은둔왕국은 오늘날 세계 문제를 다루는데 있어서
때 놓 수 없는 관계자가 되었고 극동에 있어서 붉은 마수의 침식을 억제하는 강력한 세
력으로 등장하였다.

With diplomatic missions already established in over 68 countries, the Republic of Korea is
continuing to receive recognition as an important partner in the concert of Free World nations.
The dynamic drive of her people in industry and commerce is further enabling her to export a
wide variety of commodities to markets in all regions of the world. Domestically, the Republic of
Korea continues to strengthen her economic stability based on the principal of free economy. The
Hermit Kingdom of yesteryears is today an integral participant in world affairs and a mighty
power to deter the spread of the Red Menace in the Far East.

자유의 집 내부 평면도
TOP VIEW OF EXHIBIT HALLS

자유의 집 팔각정
FREEDOM HOUSE PAGODA

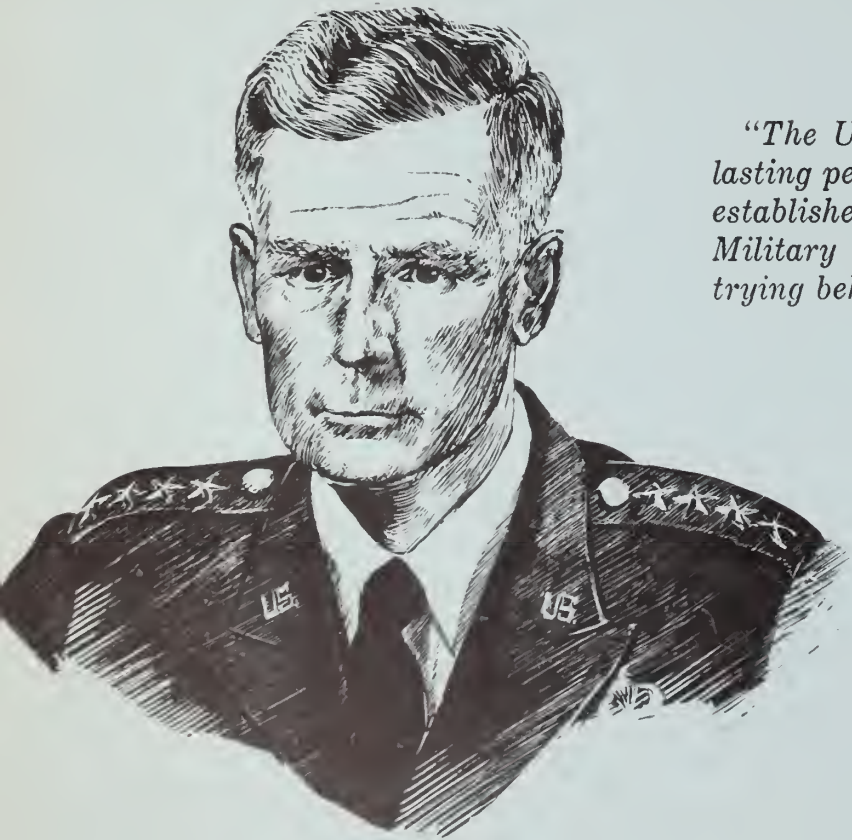




서울 삼和印刷株式會社 納
Printed by Samhwa Printing Co., Ltd.
Seoul, Korea

The image features a background of silhouetted barbed wire against a light, hazy sky. The wire is dark and crisscrosses the frame, with several sharp points visible. The overall tone is somber and evocative.

THE LONGEST ARMISTICE



“The UNC will continue to work for a genuine, lasting peace in accordance with the legal provisions established and agreed upon by both sides in the Military Armistice Agreement regardless of the trying behavior of the Communist side.”

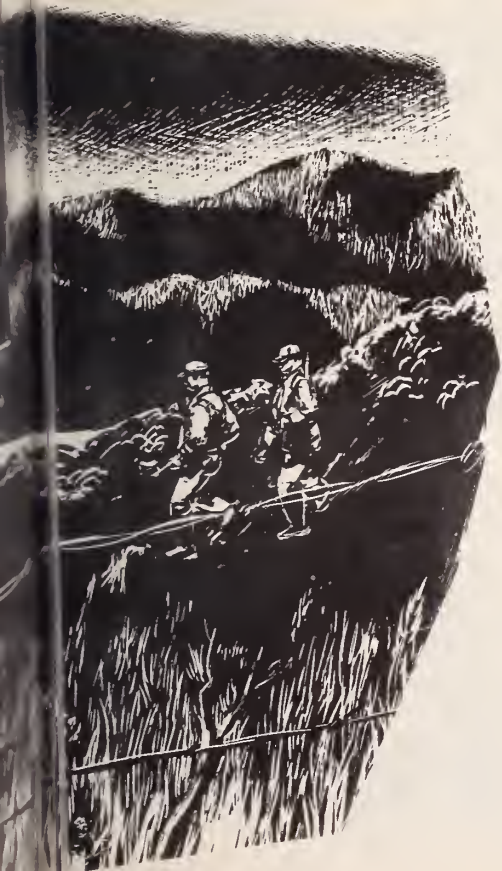
Hamilton H. Howze
Commander in Chief,
United Nations Command
14 Jan 64



UNITED NATIONS COMMAND/MILITARY ARMISTICE COMMISSION

군사분계선
MILITARY
DEMARCATATION LINE
0290





THE LONGEST ARMISTICE

Korea is still in a state of war. A peace treaty has never been signed. United Nations and Republic of Korea forces still oppose the Communists along a 151-mile frontier in a period of suspended hostilities under an armed truce concluded more than a decade ago. Because a political conference has not yet solved Korea's future the Korean Armistice Agreement remains in effect. It is the longest armistice in history.

POTSDAM TO PANMUNJOM

In Korea, World War II ended with the Soviet armies accepting the surrender of all Japanese troops north of the 38th parallel and the United States forces accepting their surrender to the south. The four power pledge expressed at the Cairo Conference and in the Potsdam Declaration by the United States, The United Kingdom, the Soviet Union and the Republic of China had promised a free and independent Korea. But the surrender arrangement was exploited by the USSR to create an artificial barrier along the 38th parallel, dividing a country which had been unified for more than 1,300 years.

Efforts by the Free World adherents to the Potsdam Declaration failed to achieve Korean unification because the Soviet Union refused to permit free elections to establish a democratic Korean government. In late 1947 the United Nations General Assembly affirmed the principle of free elections to unite Korea as an independent nation and established a commission to supervise them. Denied entrance to north Korea, the commission sponsored free elections in south Korea in May 1948. These elections established the Republic of Korea and brought it United Nations recognition as the only lawful government in Korea.



Hopes for immediate peaceful unification were shattered in September 1948 when the Soviet Union answered United Nations recognition of the Republic of Korea by establishing a North Korean puppet regime. "The Democratic People's Republic of Korea."

In a brutal surprise attack in the early morning hours of June 25, 1950 the Soviet trained, equipped and directed north Korean forces surged across the 38th parallel in great strength. They were opposed only by the lightly armed Republic of Korea internal security force established when the United States withdrew all its combat forces the year before. The Communists had proven that "peaceful unification" to them included resort to all out war.

53 nations responded; 16 furnished combat forces. Troops and supplies from Australia, Belgium, Canada, Colombia, Ethiopia, France, Greece, Luxembourg, Netherlands, New Zealand, Philippines, Thailand, Turkey, Union of South



Africa, United Kingdom and the United States of America moved quickly to the battlefield.

Bitter fighting raged across the rugged peninsula from Pusan in the south to the Yalu River in the north. With north Korean forces beaten back to the Yalu, hordes of Communist Chinese "Volunteer" troops swept into Korea on November 25, 1950, and pushed United Nations troops back south of Seoul.

Fighting across unfamiliar rice paddies and mountains, United Nations Command forces regained a position well north of the 38th parallel. On June 23, 1951, the Russian delegate to the U. N. proposed a Korean cease fire.

Armistice negotiations began on July 10, 1951, at Kaesong in north Korean territory. After an early breakdown which lasted more than two months, the talks resumed near Panmunjom. Fighting continued. Neither side wanted all-out war during the cease fire talks. But both sides made last ditch attempts to consolidate and improve their positions. During this unique period of stalemate war, soldiers measured gains in feet; names like "Old Baldy," "Heartbreak Ridge," "Pork Chop Hill" and "The Punch Bowl" were written gallantly into history with the blood of United Nations and Republic of Korea forces. Meanwhile the cease-fire negotiations passed the two-year mark, a total of 18,000,000 words!



AGREEMENT SIGNED

July 27, 1953 . . . Panmunjom . . . 10:00 A.M. There was none of the thrill and drama of other peace parleys—the 1918 Franco-German confrontation in a railway coach in the Compiègne Woods; the Reims schoolhouse meeting in 1945; the pageantry aboard the battleship Missouri in Tokyo Bay. There was none of this at Panmunjom, Korea in 1953. The truce shed was thrown up hastily by the Communists only hours before. The chief negotiators took ten minutes to sign 18 official copies of the Korean Armistice Agreement. Without speaking, Communist and UN representatives rose, strode out separate doors, ending the longest armistice negotiations in history—255 meetings spread over two years and 17 days. Several hours later, General Mark Clark, Commander of the United Nations Com-

mand, Kim Il Sung of the north Korean People's Army and Peng Teh-Huai for the Chinese People's Volunteers affixed their signatures to the documents at their individual headquarters behind the lines. At 10:00 P.M. that evening the truce went into effect. The guns stopped abruptly. Moonlight replaced the glare of searchlights along the battle front.

The armistice is unique. It is the longest cease fire in history. And at its conclusion neither side shook hands with the other. The Republic of Korea never signed it. No less unique are some of its provisions. The agreement is binding only upon the military forces of north Korea, the "Volunteers" of Communist China and the 16 UN member nations who furnished combat forces.

THE TRUCE TERMS

The major provisions of the Korean Armistice Agreement

Though the Republic of Korea is not a signatory and the ROK Government participated in the truce talks only as an observer, it fully supports and observes the agreement strictly.

The Korean Armistice Agreement is primarily a military document; an agreement between the two sides to stop shooting. However, it contains a recommendation for convening a political conference within three months to discuss the unification of Korea and the withdrawal of all foreign troops. The conference was held in Geneva in 1954, nine months after the truce was signed. Communist disregard of reason and truth produced the same negative results as discussions between the United States and Russia on the Korean question after WW II. Korea remains divided.

-suspend open hostilities,
-withdrawal of all military forces and equipment from a 4,000-meter-wide buffer zone separating the two sides,
-permit only one-for-one replacement of personnel and item-for-item, type-for-type replacement of combat material in order to maintain the military status quo,
-arrange release and repatriation of prisoners of war and displaced civilians,
-establish the Military Armistice Commission and other agencies to negotiate any violations and to insure adherence to the truce terms.

THE DEMILITARIZED ZONE

The Demilitarized Zone winds 151 miles across the Korean peninsula from the Han River Estuary in the west, to a point just below the 39th parallel on the east coast. Down the center of the 4,000-meter-wide strip, grown thick with underbrush in the years since the truce was signed, is the Military Demarcation Line. It is marked by 1,292 intermittently spaced MDL markers printed in Korean and English on the side facing south and Korean and Chinese on the side facing north. This was the line of ground contact between the opposing sides at the moment of cease-fire. This new border provides south Korea not only with more territory, but also with a far more defensible frontier than the old Iron Curtain boundary along the 38th parallel.

The Armistice Agreement created the "DMZ" as a buffer zone and required withdrawal of all military equipment and forces. It limited entrance into the DMZ to those authorized by the Agreement or approved by the Military Armistice Commission. Each side is allowed 1,000 civil police in its half of the zone at a time. 300 American and 700 Republic of Korea military personnel selected for this duty make regular patrols in the southern half of the zone. Patrols sometimes encounter and capture north Korean Communists attempting to infiltrate into south Korea. Often, UNC and Red patrols meet, and pass in cold silence. The DMZ dwarfs the Berlin Wall, it is a barrier 151 miles long and 4,000 meters wide, a symbol of the tragic division of Korea.

*Democratic People's Republic
of
Korea*

MILITARY
DEMARICATION LINE

THE DMZ

38th PARALLEL

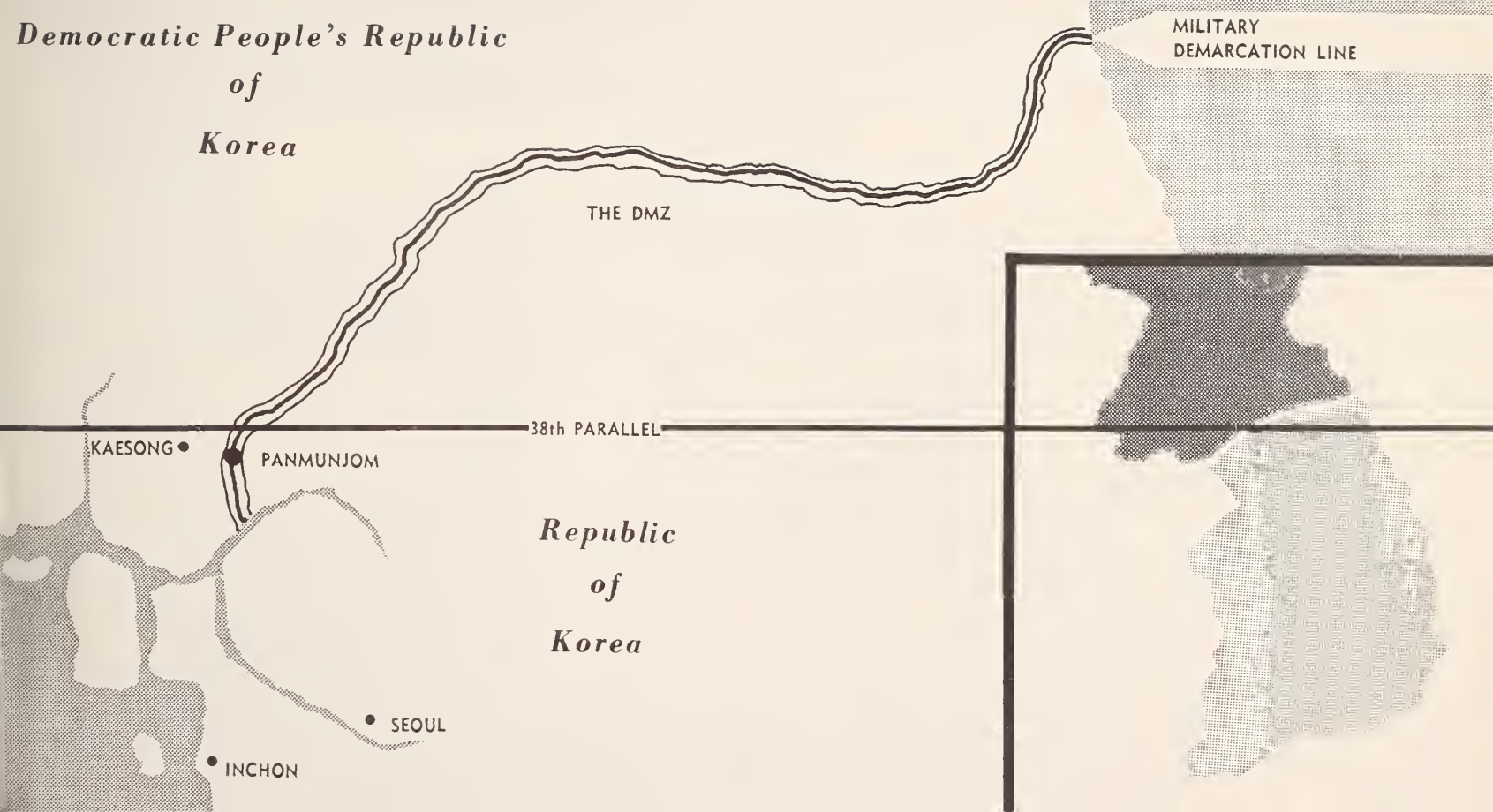
KAESONG •

PANMUNJOM

*Republic
of
Korea*

• SEOUL

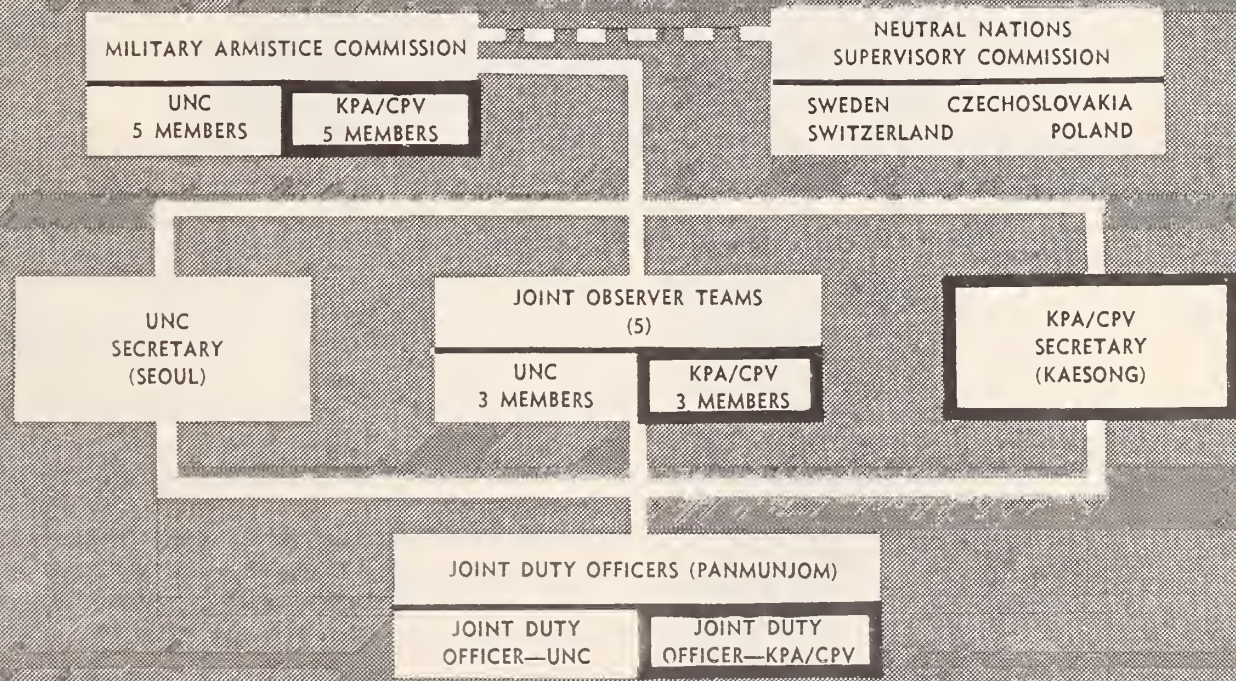
• INCHON



THE MILITARY ARMISTICE COMMISSION

The Military Armistice Commission is the principal agency established to supervise implementation of the truce terms. It is composed of five members appointed by each side. The UNC Senior Member's position is rotated every six months among the U. S. Army, Navy, Air Force, and Marine Corps. Representatives of the United Nations Command Advisory Group also serve on the commission. Four officers of the north Korean People's Army and one of the Chinese People's Volunteers represent the Communists. One of the north Koreans serves as Senior Member for his side. The presence of one member from each side constitutes a quorum for meetings.

The opposing Senior Members are the only spokesmen for their sides at all commission meetings. Either side can call a meeting without stating the reason. The talks are aloofly formal. There is no chairman and no agenda. The Senior Member of the side calling the meeting speaks first. Key members of the Senior Member's staff sit behind him in the conference room. The United Nations Command Advisory Group—representatives of most of the 16 United Nations members which furnished combat support—also attend meetings. The representative speaks in his own language. Each statement is translated into Korean and Chinese after the UNC statement



MILITARY ARMISTICE COMMISSION

UNC
5 MEMBERS

KPA/CPV
5 MEMBERS

NEUTRAL NATIONS
SUPERVISORY COMMISSION

SWEDEN
SWITZERLAND

CZECHOSLOVAKIA
POLAND

UNC
SECRETARY
(SEOUL)

JOINT OBSERVER TEAMS
(5)

UNC
3 MEMBERS

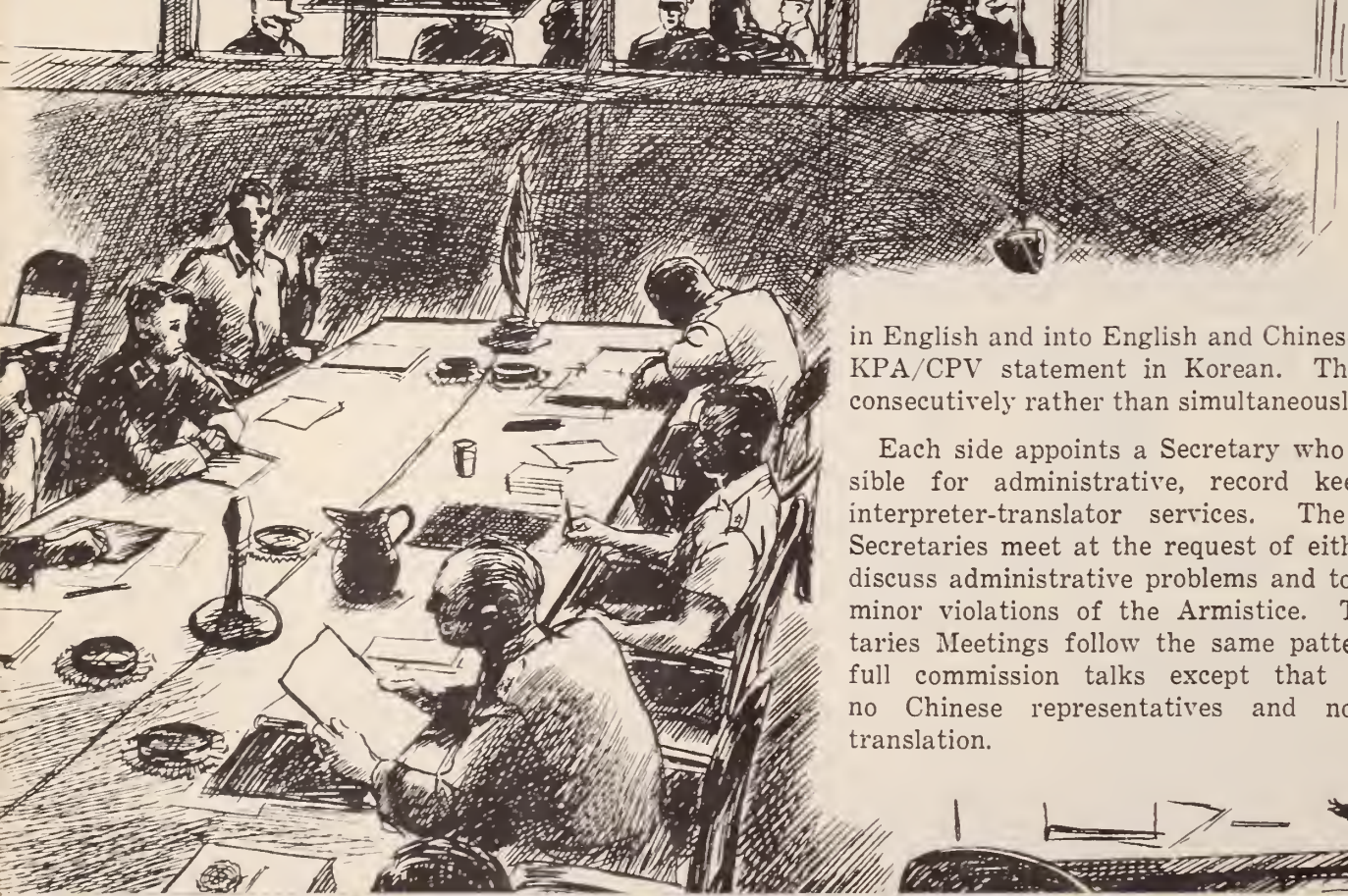
KPA/CPV
3 MEMBERS

KPA/CPV
SECRETARY
(KAESONG)

JOINT DUTY OFFICERS (PANMUNJOM)

JOINT DUTY
OFFICER—UNC

JOINT DUTY
OFFICER—KPA/CPV



in English and into English and Chinese after the KPA/CPV statement in Korean. This is done consecutively rather than simultaneously.

Each side appoints a Secretary who is responsible for administrative, record keeping and interpreter-translator services. The opposing Secretaries meet at the request of either side to discuss administrative problems and to negotiate minor violations of the Armistice. The Secretaries Meetings follow the same pattern as the full commission talks except that there are no Chinese representatives and no Chinese translation.

The meetings are held in the Joint Security Area near Panmunjom. Roughly circular, the JSA is 800 meters wide; bisected by the Military Demarcation Line. The buildings are set squarely on the MDL. The line bisects the center of the green, felt-covered conference table putting the Communist side of the meeting table in north Korea and the United Nations Command in the Republic of Korea. Military Armistice Commission personnel move freely in the Joint Security Area but through custom do not enter the opposing side's buildings. Similarly, visitors to the area are not permitted to enter the other side's buildings.

Since the Commission headquarters of each side is located outside the conference area—Seoul in the south and Kaesong in the north—Joint Duty Officers, appointed by commanders of the opposing forces, maintain offices in the area to provide continuous liaison. The Joint Duty Officers meet at noon every day, except Sundays and holidays, to exchange routine reports and to pass communications from the Senior Members or Secretaries of their sides.

Military Police of both sides guard the conference area. Each side is permitted no more than 35 Security Police on duty in the Joint Security Area at a time.

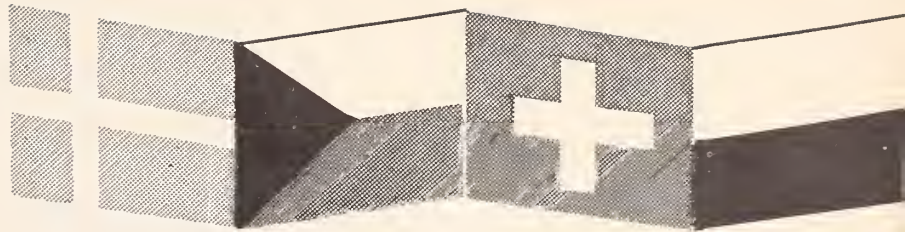


JOINT OBSERVER TEAMS

Under the terms of the Armistice, five Joint Observer Teams conduct investigations at the site of serious violations within the Demilitarized Zone. Each team comprises six field grade officers—three from each side and administrative assistants.

The Military Armistice Commission, or the Senior Member of either side, is authorized to dispatch a Joint Observer Team to investigate any violations reported in the Demilitarized Zone. In practice, however, neither side has exercised its authority since each reserves the right to prohibit entry into its half of the zone.

NEUTRAL NATIONS SUPERVISORY COMMISSION



The Armistice Agreement established a Neutral Nations Supervisory Commission as an independent, fact-finding body outside the authority of, but reporting to the Military Armistice Commission. It is composed of four senior officers, one each from two nations selected by each side. The Agreement defines "neutral nation" as any nation whose combatant forces did not participate in hostilities in Korea. Czechoslovakia and Poland were nominated by the Korean People's Army and Chinese People's Volunteers; Sweden and Switzerland by the United Nations Command. The four members of the Commission are assisted by administrative personnel from their own countries.

The mission of the Neutral Nations Supervisory Commission is to insure, through investigation and inspection, adherence by both sides to the provisions of the Armistice Agreement designed to maintain the military status quo which existed when the ceasefire was effected. The Agreement designated 10 ports, five each in north and south Korea, as the only authorized points of entry for replacement personnel and equipment. Neutral Nations Inspection Teams, composed of representatives from each of the four nations, were assigned to each of the ports and on the request of the Senior Member of either side were to inspect any other area where violations of the military status quo provisions were reported or suspected.

From the very beginning of the truce the Korean People's Army and Chinese People's Volunteers side deliberately frustrated the efforts of the Neutral Nations Supervisory Commission in conducting investigations and inspections in north Korea, while all members of the teams were permitted free movement in the south. The authorized ports of entry were by-passed in the north to illegally introduce combat materiel and the inspection teams were denied freedom of movement to conduct investigations. After the Communists continued to ignore protests against their disregard of the Armistice provisions, the United Nations Command, at the 70th Military Armistice Commission on May 31, 1956, announced suspension of any further inspections in south

Korea until such time as the KPA/CPV side agreed to honor the Armistice terms in that regard. This decision, made only after every possible and reasonable recourse had been thoroughly exploited, still remains in effect.

The Neutral Nations Supervisory Commission—though its activities are reduced—continues to meet at least once each week according to the provisions of the Armistice Agreement in the Joint Security Area. Its members and their staffs have offices and are housed in the Demilitarized Zone adjacent to the conference area. The Czech and Polish representatives are located in the northern half of the zone; the Swedish and Swiss representatives are located in the southern half.

THE COMMUNIST RECORD VS THE UN RECORD

The Communists' flagrant disregard of truce terms, coupled with their flat denial of fact, has persisted since the Armistice was signed. As of March 6, 1964 the United Nations Command has documented 2,960 separate Communist violations of the Agreement. The Reds have admitted only two, both minor; both in the first months of the truce. The United Nations Command recognizes that inadvertent violations are bound to occur and readily admits its own. All charges made by the Communists are thoroughly investigated by the United Nations Command but only a small number—about two percent—have been found

valid. The others were fabricated by the Communists in an attempt to defame the United Nations Command.

One of the most significant and serious violations of the Armistice Agreement has been the sustained disregard by the Korean People's Army and Chinese People's Volunteers of the provisions prohibiting buildup of military strength beyond the status quo which existed when the Agreement was signed. In order to bypass the agreed upon ports of entry and to avoid inspection by the Neutral Nations Inspection Teams, a completely

new railroad was constructed between Manchuria and north Korea, for the illegal shipment of combat material. At the time of the cease-fire, the Communist side had no air force, in north Korea; now they have over 500 jet aircraft. They make no effort to conceal the planes. Yet, at Panmunjom, they deny their existence even in the face of irrefutable evidence. A tape recording was made from an official north Korean radio broadcast of a speech on the anniversary of the Korean People's Army by its Chief of General Staff, in which he declared that "the north Korean Army's combat capabilities have been

strengthened in a proportion incomparable to the time of the past war." When this portion of the speech was replayed at a Military Armistice Commission meeting, the Communists continued to deny violation of the military status quo provisions, just as they deny the existence of illegally introduced fortifications in their half of the Demilitarized Zone when those fortifications are clearly visible from UNC lines.

The United Nations Command scrupulously adhered to the Armistice status quo provisions for almost four years while the Communists openly



violated the Agreement to create a military imbalance in their favor. When it became clear that the north Koreans had no intention of abiding by these provisions, their suspension was announced by the United Nations Command at the 75th Military Armistice Commission Meeting on June 21, 1957. The UNC spokesman told the Reds the provisions were suspended until such time as the Communists agreed to comply with them. Still the north Koreans tiresomely continue to insist that they have never violated the status quo provisions.

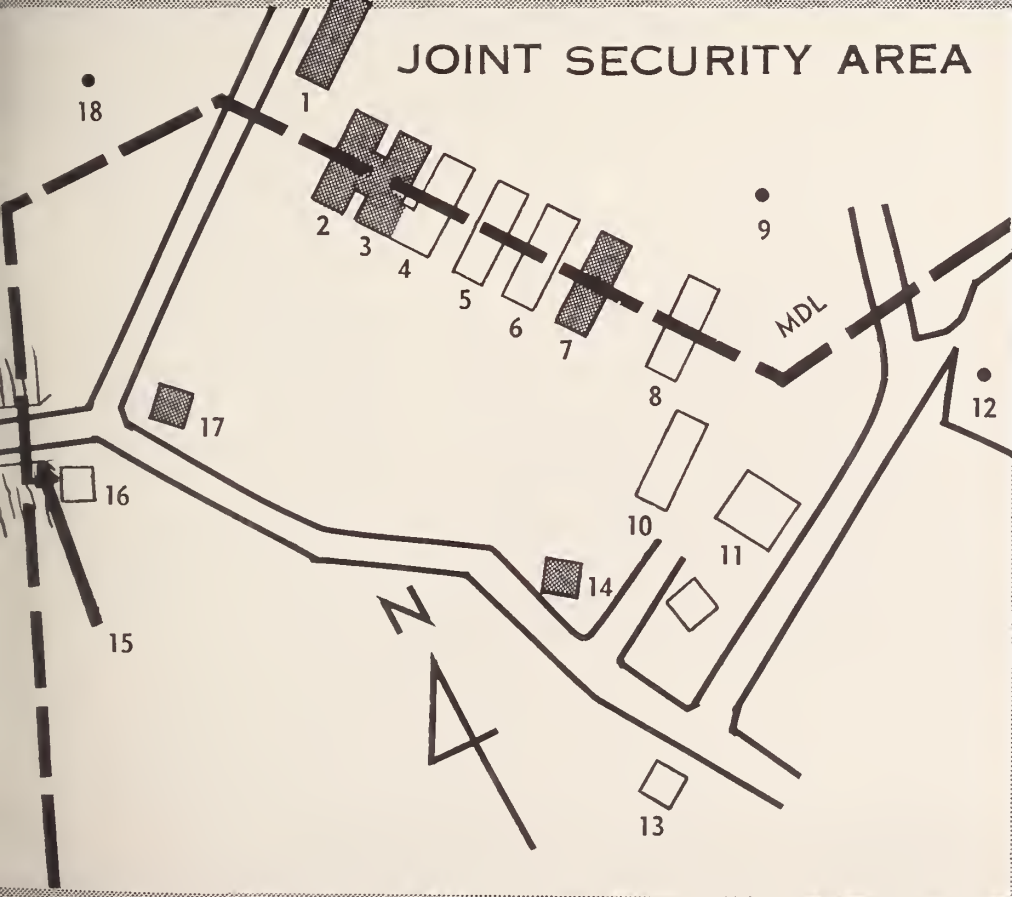
The Communist side flaunts its insincerity at every meeting of the Military Armistice Commission or its agencies, not only by its deliberate falsification of charges and intransigent attitude, but also by its deliberate distortion of the established purpose of the meetings. Unrecognized by the Free World nations, the north Korean puppet regime attempts to make the meetings—its only official contact with other than Soviet Bloc countries—a forum for its political propaganda. The United Nations Command condemns this calculated deviation from the only valid purpose of the meetings—to investigate and negotiate violations of the Armistice Agreement.

THE OBLIGATION

At no other time in history has it been more important to understand and pursue the principles of the United Nations which seek to preserve individual rights and human dignity which we all cherish. Free World nations joined with the Republic of Korea to defend these principles on Korean soil for the first time under the United Nations banner. It is a memorial to their success that the Communist tide which sought to engulf the Republic of Korea in 1950 was repulsed and remains beyond the Demilitarized Zone.

The Korean Military Armistice Agreement was established to preserve these gains until a political solution is reached. The United Nations Command will continue to honor its spirit with sincere negotiations and military dignity. To do less—to endanger the truce by resorting to the Communists' tactics of deceit and distortion—would be a perfidious injustice to those who died to repel the Red scourge.

JOINT SECURITY AREA



- 1 Joint Duty Officer (KPA)
- 2 Utility Building (KPA)
- 3 NNSC Office Building (KPA)
- 4 NNSC Conference Building (UNC)
- 5 MAC Conference Building (UNC)
- 6 Joint Duty Officer (UNC)
- 7 Recreation Building (KPA)
- 8 Press Building (UNC)
- 9 Guard Post (KPA)
- 10 UNC Security Police Office
- 11 UNC Helicopter Pad
- 12 Swiss-Swede Camp (NNSC)
- 13 UNC Check Point
- 14 Guard Post (KPA)
- 15 Bridge of No Return
- 16 Guard Post (UNC)
- 17 Guard Post (KPA)
- 18 Czech-Pole Camp (NNSC)



VISITORS



Military and civilian personnel are permitted to visit Panmunjom as guests of the United Nations Command daily except Monday. Here one can see the tragedy of the division of Korea and sense to the fullest the reality of the Communist threat. Application should be made to the Armistice Affairs Division, Headquarters, United Nations Command, building 2520 (telephone Yongsan 3110). More than 120,000 UN guests have visited the Joint Security Area since 1953 whereas the communist side has permitted only 10,000 visitors in the same period.

From

.....

STAMPS
8c Surface
14c Air Mail

To

.....

.....

Fasten Here

KOREA LOSES A FRIEND

(Christianity Today, Seoul, ~~April~~ May 1, 1964) Harry Holt, the Oregon farmer whose love for Korean orphans earned him the affectionate respect of all Korea died suddenly here in the midst of preparations for another of his famed babylifts. He was 59 years old. "In his death," said the Korea Times in an editorial, "we have lost a good friend."

The intensity of his Christian compassion for the little victims of the Korea War had broken through endless legal and social barriers to bring more than 3000 orphans for adoption in America. It may also have contributed to his death. In spite of two heart attacks he never stopped working for the orphans.

On the day of his death he was ^{arranging} ~~working~~ on visa problems for ~~42~~ ^{being 48 orphans} orphans ~~waiting~~ on a chartered flight to [^] America with their ~~90~~ ^{prop} 90 prospective parents. Too busy to eat lunch, Holt stopped only for a fifteen cent dish of Korean noodles and headed back from Seoul to the Holt orphanage ^{15 miles away} with two orphans. The orphanage, so overcrowded that it looks at first sight like a laundry explosion with diapers and clothes spread all over the hills, feeds and houses more than 620 orphans, of whom 220 are handicapped children.

Tired after the ~~fifteen~~ ^{ride} ride over difficult roads, Holt lay down for a moments rest and was struck by a final heart attack. He was buried two days later at the orphanage, as orphans wept. That afternoon the orphan flight for which he had given his life circled over his grave and left for America.

Holt was awarded the Republic of Korea's Public Welfare Medal in 1957. He was posthumously decorated again by the government at his funeral. Missions and ^{churches} ~~childrens~~ all over the world cabled offers of assistance to his wife and children who continue his work.

SWANSON HONORED IN KOREA

SEOUL, KOREA (May 28, 1964). Rev. Everett Swanson, founder and director of Compassion, Inc., was awarded ~~with~~ an honorary doctor's degree by Kon-Keuk University in Seoul in recognition for ~~his service for~~ thirteen years of work for Korea's orphans.

Compassion, Inc., cares for more than 20,000 children in 175 homes in Korea. It also assists in the support of 370 Korean evangelists, cooperating with a number of Korea's evangelical denominations and working mostly in isolated rural areas. Field manager in Korea for Compassion, Inc. is Mr. Robert Morgan.

CHURCH, MINISTRY AND MISSION FIELDS

by Maynard Dorow

*Grace Lutheran Mission
- Missionary Society*

Introduction

The ministry is currently the focus of considerable attention on nearly all Christian fronts. On the American scene this attention has been occasioned in part by the general shortage of clergy. More than this, however, questions are being raised concerning the role of the pastor and the relevance of the ministry as presently conceived for our industrial and urban society.

Similar questions are agitating in many parts of the world. Most of the "non-Western churches" are suffering an acute lack of qualified ministerial candidates. To meet the pressing need for adequate ministry some Asian churches are experimenting with the use of "voluntary workers," lay Christians who have not had formal theological training. Startling to some churchmen is the practice of ordaining such workers to a ministry of Word and sacraments.

Perhaps the most significant result of these trends is the impetus given to Biblical and historical studies of the ministry. These studies are enabling a critical re-evaluation of the forms of ministry inherited from an earlier day and demonstrating that the Biblical emphasis on the functional nature of ministry opens the way to flexibility in developing forms of ministry to meet present needs.

Our particular interest in this study is the development of the ministry on mission fields and in the so-called younger churches in the light of the New Testament. What is the New Testament concept of ministry? How shall we apply this concept in developing ministries on the mission frontiers today?

I. Ministry in the New Testament

Ministry and the Church

Ministry in the New Testament always involves serving the purposes of the church. Thus we can never study ministry as an entity in itself, but must study ministry in the context of the church.

The church is God's people called out from the world and set apart for God's service through the redeeming work of Jesus Christ. While "church" in the New Testament may refer to God's people in general, more typically it refers to the Christians in a locality. The tasks of the church can be described under the headings of edification and outreach.

*Reprinted from Concordia Theological Monthly, September, 1964.

The task of edification -- the mutual sharing and upbuilding of Christians -- devolves upon each Christian as a member of the body of Christ, and is implemented by a variety of processes such as worship, conversation, family life, and business associations.

Witness, the other dimension of the church's task, concerns outreach into the world. The term applies to the Christian's manifesting the faith and life begun in him through Christ. Hence it applies already to the work of edification, but in particular it serves the winning of men for Christ as the Christian first recommends the Gospel by his life and then speaks it for his neighbor's hearing.

In order to carry out its mission of edification and witness the church must use its basic resource, the Word of the Gospel, the message that Jesus Christ is Saviour and Lord. Speaking this Gospel that it may edify the fellow-believer and win the non-believer is the task of every Christian.

Since the church's tasks as described above are the work of ministry, it can be said that ministry belongs to the whole church. Every Christian is entrusted with the Gospel which serves the purposes of edification and witness. The Christian is a minister of the Gospel to his neighbor. The relation of this ministry to specially called ministers will be brought out below.

Ministry Originates with Christ

Ministry in the New Testament gets its essential character directly from the person and work of Christ. As the word already implies, the basic feature of "ministry" is service. Although the New Testament has a variety of terms for the act of serving, the characteristic Greek word for "serving" is diakonia.²

Christ is called diakonos only in Romans 15:8: "For I tell you that Christ became a servant (diakonos) to the circumcised to show God's truthfulness" In Mark 10:45 and parallel passages Christ Himself speaks of His work as diakonein: "For the Son of man also came not to be served (diakoneetheesai) but to serve (diakoneesai), and to give his life a ransom for many." It is significant that Christ applies "serving" to the giving of His life on the cross. It is not only His three years of peripatetic ministry but particularly His redemptive death which is spoken of as diakonein on behalf of men.³ Thus Christ comes as Servant, gives Himself in life and death and so sets the pattern for ministry.

Christ as the Servant par excellence is further evinced by His fulfilling the role of the "servant of the Lord!" In the latter part of the book of Isaiah there are four passages (42:1-4; 49:1-6; 50:4-9; 52:13-53:12) which are concerned with the "servant of the Lord." In these so-called "Servant-poems" the Servant fulfills His divine mission through suffering and dying for the sins of others, and then is raised from death and exalted by God. While there is some disagreement as to whom the "Servant" originally referred, there is no doubt that this Servant's role is ultimately fulfilled by Christ. In Matt. 12:18 the first of the Servant-poems is quoted

as a prophecy fulfilled in Jesus, and it is almost certainly with reference to this "Servant" that Jesus is called the "servant of God" in Acts 3:13,26 and 4:27,30. Elsewhere both explicitly and implicitly Jesus is identified with the Suffering Servant of Isaiah.⁴

Also the use of the term "apostle" points to Christ as the source of New Testament ministry. The word apostolos designates a man who is sent as ambassador; in content it derives from the Hebrew concept of the shaliach, the one commissioned to represent and to exercise the rights of the sender. Christ Himself is called apostolos in Hebrews 3:1. Thus when Christ appointed and sent out men as "apostles", He was commissioning them to continue His own mission (cf. "As the Father has sent me, even so I send you," John 20:21). The mission and ministry of the apostles, and so that of the church, has its origin in Christ.

There is hardly any description of ministry in the New Testament that is not applied to Christ. Above we have seen Him called "deacon," "servant," and "apostle." Elsewhere He is referred to as "slave" (Phil. 2:7), "teacher" (Matt. 23:8; John 13:13), "shepherd" (1 Pet. 2:25; Heb. 13:20), and "bishop" (1 Pet. 2:25). The prototype of all ministry is Jesus Christ.

This does not exhaust what the New Testament has to say concerning Christ as the originator of the church's ministry. It is perhaps enough to point us in the direction that ministry begins with God and His sending of Christ as Servant to carry out a ministry for men. Christ is both the source and the pattern of ministry.

Ministry is Service

When Jesus characterized His own work as that of serving, He also made this the stamp of His followers. Greatness in the community of believers is to be measured in terms of willingness to serve (Matt. 20:26-28 and parallels).

The concept of service or ministry, diakonia, has a wide range of application in the New Testament. As in classical Greek usage it may refer to waiting on tables and similar service, as for example, Martha serving Jesus (Luke 10:40) or the personal attention given St. Paul by Onesiphorus (2 Tim. 1:16).

When we turn more specifically to the activity of the church, we again find diakonia used to describe a variety of "ministries." Christians can render diakonia to the church through charismatic gifts bestowed by the Holy Spirit (e.g., Rom. 12:6f.) as well as by sharing this world's goods with the poor (Acts 6:1). The great church-wide gathering of relief for the poor saints of Jerusalem was characterized by St. Paul simply as a diakonia (Rom. 15:25; 2 Cor. 8 and 9).

Diakonia becomes freighted with particular significance as the "ministry of the word." St. Paul describes the proclamation of the Gospel as the diakonia of the Spirit and of righteousness (2 Cor. 3:8-9) and refers

to his charge to preach it as a diakonia given him by God and Christ (2 Cor. 4:1; 1 Tim. 1:12). He has been entrusted with the diakonia of reconciliation, which is no less than the "word of reconciliation" (2 Cor. 5:18-19). His apostleship is a diakonia (Rom. 11:13) and he himself a diakonos of the church for the sake of proclaiming the Word (Col. 1:25), a "diakonos of a new covenant" (2 Cor. 3:6).

These typical illustrations are enough to demonstrate that diakonia applies to the character and activity of Christians in their concerns for others. It describes every kind of service rendered on behalf of the church, and bears particular weight as the diakonia of the Word or Gospel. Hendrik Kræmer says, "In the primitive Church every activity or function which contributed to the upbuilding of the Christian community was brought under the category of diakonia."⁵

Ministry is God's Gift

For the sake of this ministry God gives gifts to the church. Often called charismata in the New Testament these gifts enable Christians to give mutual service in the church. They are gifts of "prophecy," "service," "teaching," "exhortation," "contributing," "giving aid," "acts of mercy" (Rom. 12:6-8). These are given to all for the "common good"; they are given in great variety but by "the same Spirit" (1 Cor. 12:4ff.); They serve the worship of the congregation, the gift of speaking the Word being valued most highly (1 Cor. 14).

But such gifts of ministry become so closely identified with the ministering believer that the minister himself is called a gift of God. Most noteworthy is the passage in Ephesians 4, which is currently getting much attention in studies on the ministry.

But grace was given to each of us according to the measure of Christ's gift . . . And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up of the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ (Eph. 4:7, 11-14, RSV).

The focus of attention in this passage is directed to verse 12, which states the purpose of these ministerial gifts: their function is to equip the saints for their work of ministry. The larger context of this passage gives strong support for this interpretation. St. Paul's primary concern in verses 1-16 is the growth and development of the body of Christ "to the measure of the stature of the fulness of Christ" (v. 13). This comes about as each member, "speaking the truth in love," contributes toward the growth of the whole" (vv. 15-16). To this end Paul begins by encouraging his readers to maintain the unity of the Spirit, and then moves on to consider the gifts which the ascended Christ has given to each believer (v. 7) and of the special gifts to some of them (v. 11).

It will help to have the Greek text of verse 12 before us: pros ton katartismou toon hagion eis ergon diakonias, eis oikodomeen tou soomatos tou Christou. The punctuation in both the RSV and the IV suggest that the three phrases are parallel and that therefore the gifts listed in verse 11 were given for three coordinate purposes: "for the equipment of the saints," "for the work of the ministry," and "for building up the body of Christ." In that case diakonia is carried on only, or primarily, by those with special gifts. We have seen above however that diakonia is essentially a function of serving which belongs to all Christians as well as to those especially appointed. The change of prepositions (from eis to pros) may point in this direction but is not decisive. More conclusive is the stress in the whole passage on the activity of all the saints for the welfare of the whole body. Most commentators agree that here diakonia is the ministry of all the saints and that the minister-gifts of verse 11 are to equip them for their work.

A passage somewhat parallel to Eph. 4 is found in 1 Cor. 12:27-28.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers of various kinds of tongues;

The subject of discussion in this chapter is "spiritual gifts" (pneumatikoon). The Corinthian Christians had apparently over-evaluated the gift of speaking in tongues and Paul seeks to bring it into proper perspective. Again he points to the essential oneness of the "varieties of gifts" given by God, and that these are for the common good. The image of the body drawn out in detail in this chapter suggests that each member, and especially those with particular gifts appointed by God (v. 28), is to serve for the proper functioning of the whole body, in which even the "weaker" parts have an indispensable role (v. 22).

Thus both of these passages make clear that every Christian receives some gift for serving the church, and that the particular functions of ministry enumerated are special gifts for serving the whole.

Ministry is a Function

Our study of diakonia and the passages above point us toward the functional nature of ministry. It would seem that throughout the New Testament the emphasis in regard to ministry is on the function of service within the Christian community. In both the Ephesians and Corinthians passages Paul is not concerned with a certain number of ecclesiastical offices, but with functions of the body for its upbuilding.

To emphasize the functional nature of ministry is not to deny that apostles, prophets, etc., did serve in an official capacity. We have noted that Christ appointed apostles to carry on His mission, and throughout his epistles Paul makes it clear that he acted with authority as one called and sent by Christ. The fact that it is God who gives the gift of ministers indicates that they are essential to the life of the church, and not some-

thing the church can dispense with if it chooses.

By way of summary, we recall that the church by its very nature calls for a ministry by each Christian on behalf of his brothers and toward the world. As both the source and pattern of ministry, Christ sent His followers on the path of diakonia, a ministry of service in Word and in deed. The ascended Christ continues to provide gifts of ministers who serve the whole church by helping each Christian carry out his ministry. Thus ministry is not concerned primarily with office holders but with the functioning of God-given gifts for the upbuilding of the church.

For the service that God is getting done through ministers is precisely the service that God is getting done through all His Christians. The "work of the ministry" that Paul makes the target of the pastorate in Ephesians 4 is the ministry in which every Christian engages on behalf of the spiritual life and welfare of every fellow-Christian in the body of Christ. Martin Luther described the distinction of the pastor among the laymen: "He is a layman who works for the other laymen." He is a minister to ministers.⁶

II. Ministry in the Confessions

We would hardly expect the Lutheran Confessions to reflect a doctrine of the ministry different from that of the New Testament, although the latter historical setting gives a different viewpoint. Like the New Testament the Confessions have a functional approach to the ministry. They make it clear that the ministry is not determined from the standpoint of the person but of the divine institution. And the purpose of this divinely appointed ministry is to serve the upbuilding of the church.

The dominant theme in regard to ministry in the Confessions is that it is an office of preaching the Gospel and administering the sacraments. Article V of the Augsburg Confession reads, "To obtain such faith God instituted the office of the ministry, that is, provided the Gospel and the sacraments" (AC V, 1).⁷ "Such faith" refers to the previous article which speaks of the redeeming work of Christ through which we obtain forgiveness of sin and righteousness before God, "by grace, for Christ's sake, through faith." It was in order that men might obtain such faith that the ministry of teaching the Gospel and administering the sacraments was instituted.

This ministry requires that men be called and sent as ministers of the Gospel. "The power of the keys or the power of bishops is a power and command of God to preach the Gospel, to forgive and retain sins, and to administer and distribute the sacraments" (AC XXVIII, 5). ". . . this power belongs by divine right to all who preside over the churches, whether they are called pastors, presbyters, or bishops" (Tr, 61). There is only one office of preaching the Gospel and administering the sacraments, though it may be exercised by a variety of ministers.

A corollary of the Confessional premise that ministry is an office of preaching the Gospel is that this ministry derives its authority from the Word of God. We may give credence to ministers of the church because they speak "on the basis of another's Word rather than on the basis of their own" (Ap XXVIII, 18). Thus "Word and sacraments are efficacious even when wicked men administer them" (Ap VII, 19).

For they do not represent their own persons but the person of Christ, because of the church's call, as Christ testified (Luke 10:16), "He who hears you hears me." When they offer the Word of Christ or the sacraments, they do so in Christ's place and stead [Ap VII, 29].

This not only emphasizes that the authority of the ministry rests on God's Word but also bears out its functional character. Speaking of both civil and spiritual authority in the Confessions, Schlink writes:

... the concept of office in the Confessions is a decidedly functional one. The office is not determined from the standpoint of the person but of the divine institution. The words and deeds performed in the office do not receive their quality from the person--for example, from the fact that this person is a member of Christ's kingdom--but only from the action of God who in his offices too acts even through his enemies. The boundary for the divine action through the civil and the spiritual office is not man as such but in every case it is the commission given by God with the office.⁸

The Confessions also reflect the New Testament in ascribing the institution of the ministry to Jesus' calling of the apostles. In commissioning the disciples with His own mission, Jesus established the fact that the power of the keys is entrusted not only to the apostles but to the whole church (Tr, 68). As the holder of the power of the keys, the church also has the right to ordain ministers (Tr, 67). Precisely for this reason the confessional writers taught that "nobody should publicly teach or preach or administer the sacrament in the church without a regular call" (AC XIV). While the church exercises its commission to preach the Gospel through called ministers, the church does not thereby create the ministry or even merely transfer its collective right to certain individuals. Rather the church calls ministers to exercise a ministry which Christ instituted.

Finally, we may note that the Confessions do not make any form of the ministerial office binding for the church. They recognize the value of the church polity and ecclesiastical hierarchy as constituted at that time, but maintain that the only divinely commissioned office, i.e., that of preaching the Gospel, belongs to whoever presides over the churches, regardless of their title (Tr, 60f.). Thus we see that the "office" of the ministry is not a position to be occupied or a thing to be possessed, but a commission to be exercised. "The ministry is not an independently existing institution but only a service to the Gospel."⁹

III. The Ministry on Mission Fields

The Traditional Pattern

How shall we apply the New Testament concept in forming, or re-forming, the ministry for today's churches? With this question in mind we sketch briefly the traditional method of developing the ministry on mission fields, examine some notable exceptions to the pattern, and then consider current trends and experiments.

The missionary himself was usually the church's first minister. As the churches grew the missionary sought to multiply his ministry through the training of national Christians. In general, he took the most gifted of his converts, trained them as evangelists, and sent them out as paid agents of the mission to preach and to supervise the new congregations.

Typical of this development was the work in India. In fact the beginnings of this pattern may be traced to the work of the pioneer missionaries of the Tranquebar mission, Ziegenbalg and Plutschau, who followed such a course in opposition to their Danish supporters. The indigenous ministry was started in much the same way in China and in Africa. These evangelists and catechists have proven a hardy variety of minister, for even today they continue to serve by the thousands, providing the solid backbone of the ministry in much of India and Africa.

As the churches developed and the need for ordained ministers was felt, the usual method was to select a number of the well-trying men from among the lay workers and to give them a certain amount of Biblical and pastoral training. They were then set to work under the guidance of the missionaries, but in a strictly subordinate position.

Such ordinations however were slow in coming. The missionaries had in mind that candidates for the ordained ministry should approximate their own training before standing for ordination. At one point a controversy developed among India missionaries as to whether "it was wise to ordain men without English degrees or some equivalent form of ministerial training." This matter was resolved by a decision to ordain increasing numbers of lay workers, a policy initiated by the Lutherans and Anglicans, although by 1851 there were only twenty-three native pastors under all Protestant societies in India, as against 493 catechists.¹⁰ Also in Africa there were few nationals ordained to the ministry before the nineteenth century, and the earliest of these were ordained only after long residence and training in a European country.¹¹

Ordinarily the first candidates for ordination were trained individually or in small groups by the missionary. Later the mission schools provided recruits from among the young men and gradually a Bible school or theological college was formed.

In retrospect some weaknesses in this pattern become apparent. First, we see that the work was too missionary-centered. The missionary trained the catechist and supported him and he dutifully carried out the mission-

ary's instructions. Too often the catechist who was later ordained retained the same servile attitude toward the missionary. The result was a certain stifling of the life of the church.

The training of ordained ministers reflected the same outlook. It was assumed that ministers should be full-time paid workers who had received some measure of theological training.

One of the aims in the training of "leaders" has been to produce indigenous ministers who would be able to take equal place with the foreign missionaries, in those fields of labour which the missionaries were already occupying. But this meant, inevitably, that their training was planned as far as possible to resemble that which the missionaries had undergone in their own country, that is to say, it was European or American in conception, and not Indian, African or Chinese.¹²

There was thus a failure to consider adequately the demands of local conditions and the needs of the emerging church, with the result that theological education did not always make a normal adjustment to its environment.

A more basic weakness was the misconception of church and ministry fostered by this approach. Churches placed under the tutelage of a catechist paid and directed by the missionary learned to accept dependence on others for their ministry. Their first concept of the ordained minister, the missionary himself, was that of an administrator who rides the circuit to supervise the work of the lay workers and to administer the sacraments. Even the development of an indigenous ordained ministry did little to change the pattern, since the national minister tended to inherit the administrative task of the missionary as the churches continued to grow in number. This pattern prevails in large measure today in much of Asia and Africa, where an ordained pastor may be nominally in charge of twenty, forty or more congregations, with each local group served by a lay evangelist or catechist.

Such^a situation can hardly convey the Scriptural doctrine that the church in any place is wholly the church, and not just a sub-station of a larger body with headquarters elsewhere, and that every church is intended to have the ministry of Word and sacraments in its midst. It has been in part the concern for an adequate ministry of the sacraments which has prompted a re-thinking of the traditional pattern and led to new developments, to which we shall turn our attention a bit later.

Early Departures from the Traditional Pattern

Throughout the early part of modern mission history the pattern of ministerial development described above could be said to be almost universal. Within the last hundred years however a number of significant departures from the traditional method have greatly influenced mission policies.

Perhaps the most widely known is the so-called "Nevius method," pro-

posed by John L. Nevius of the Northern Presbyterian Mission in Shantung, China. Convinced that the traditional method of church planting was wrong, he set forth the principle that from the beginning new churches should be self-propagating, self-governing, and self-supporting. Basic to this approach was the use of natural local leaders. He proposed that the natural leaders, who in the past had been uprooted and employed as paid agents, would be far more useful if left in their original homes and employments. In this way each local group could be self-governing from the start under its own unpaid leadership. The goal was that the churches as they grew in strength would in time be able to appoint their own pastor.

The Nevius methods were used most successfully in Korea. In 1900 Dr. Nevius was invited to Korea by a group of young missionaries who were just beginning their work. They asked him to instruct them in the mission methods with which they had become acquainted through his series of articles in the Chinese Recorder. It is the opinion of many observers that the application of these methods with emphasis on the three "Self's" and Bible teaching was largely responsible for the remarkable growth of the Protestant church in Korea, especially the Presbyterians.

Of greater current interest than the Nevius methods are the writings of Roland Allen, an English clergyman who served with the North China Mission of the Society for the Propagation of the Gospel at the turn of the century. Using the work of St. Paul as his example, Allen followed a train of thought similar to that of Nevius. He pointed out that the early church quickly appointed local men as presbyters and bishops to assume responsibility for young congregations. If there was financial support, it came from the local church. With spiritual authority thus exercised properly by local leaders, Allen felt that growth would be spontaneous and not dependent on the missionaries.

In contrast to Nevius, Allen advocated ordaining the local leaders.

It is quite clear, and all experience proves it, that small groups cannot support stipendiary clergy. . . . The only possible way is to ordain voluntary clergy, and thus to establish the church with all the full life and rites and privileges of a properly constituted church. If we did that . . . men would speedily learn what the church is. There would be no groups in which marriages could not be solemnized, children baptized, the dead buried with proper Christian ceremony, and the Lord's Supper duly administered.¹⁴

While arousing considerable opposition in his day the writings of Roland Allen are currently being read with avid interest, though not uncritically. Stephen Neill points out that St. Paul's missionary methods were determined at least in part by the presence of the liberal Jews of the dispersion and those Gentiles who had come under the influence of the synagogue and hence were particularly responsive to the gospel. Account has to be taken of such differences and it is therefore in error merely to set up "the imitation of St. Paul" as a principle of missionary strategy.¹⁵

For one more significant venture we will consider the church established among the primitive Papuans of New Guinea by the Neuendettelsau and Rhenish Mission in the latter part of the nineteenth century. Under the leadership of Christian Keysser the missionaries worked out a method of "tribal conversion." Basic to this method was the understanding that the Papuan did not think or act as an individual but always thought of himself as a member of the community. Consequently the Christians thought of their lives as God's clan and the individual was bound to serve the whole clan with his particular gifts. Although it required much training, the elders of the tribe became the spiritual elders and bore the burden of pastoral work in the villages.

Thus with little formal organization the Christian groups in New Guinea developed into independent congregations. Missionary work to the neighboring areas was regarded as the responsibility of the Christian community, which sent out and supported evangelists. In the early days leadership was provided by the elders and by the school teachers, who also served as preachers. Additional training for pastors was undertaken only with the approach of World War II when it became likely that the missionaries would have to leave.¹⁰

In each case described above it is evident that the development of the ministry was part of a larger pattern for establishing an indigenous church. The aim was to plant a church that would stand on its own and continue to grow with a minimum of outside assistance and control. This required the appointment of leaders for each new group of Christians as it formed, which was made possible by using the natural leaders of the community rather than importing a paid leadership. It should be noted, however, that this method was worked out in rural and economically undeveloped areas and may not have been directly adaptable to more sophisticated areas.

The Present Problem

The methods described above dealt primarily with developing a ministry for newly planted churches. The major concern at the present time is providing an adequate ministry for churches already well-established and growing. The problem is highlighted by an almost universal shortage of ordained ministers. But the search for solutions to this problem has led to deeper inquiries about the nature of the ministry and of the church, and to some new experiments in adapting God's ever-present gift of the ministry to new situations.

Already in 1952 the International Missionary Council meeting at Willingen, Germany, expressed great concern over the paucity of suitable men available for the ministry.

The proposal for a part-time ordained ministry should be considered in this connexion. This proposal raises many fundamental issues; in fact, it touches on the basic question of the nature and function of the Christian ministry and the churches' traditional conception of this office. The prevailing assumption that a full-time,

paid ministry is the more needs to be reconsidered. Is it fundamental to the nature of the Christian ministry or is it an uncritical transplantation to another soil of what was appropriate to a different environment? Amongst other things, the development of a part-time ministry would bring the sacraments within reach of many remote congregations who are at present denied them except on rare occasions. It would also enable a newly-planted church the more effectively to gather its witness. The proposal calls for study and experiment.¹⁷

A few statistics from various fields will illustrate the crippling lack of clergy. The ordained pastor in Africa normally serves a Christian constituency of one to five thousand, usually scattered in dozens of small groups over many miles which can be covered only by walking. One large mission in Belgian Congo reported eighty-two pastors for seventy-five thousand communicant members and slightly less than one thousand places of worship. A large church body in the Cameroun has seventy-four pastors for a total of one hundred twenty thousand believers. In that body each pastor commonly serves one to four central churches, each of which has ten to twelve annexes.¹⁸ Only a few years ago the Church of South India was reported to have eight thousand congregations and only eight hundred ordained pastors. These pastors are of course assisted by the lay catechists who carry on the day-by-day ministry of preaching, teaching and pastoral care. The ordained pastor is able to make only an occasional visit to each congregation, acting as an itinerant supervisor and purveyor of the sacraments.

The present concern for the ministry goes beyond the bare fact that there are not enough men to serve churches growing in numbers and rising in educational level. The question is raised whether the present pattern of ministry is not depriving the churches of some of the riches of God's gift. The preaching of the Word and administration of the sacraments are central to the life of the church, and the Christian minister is to be the steward of these "mysteries of God" in the midst of the congregation. Yet the ordained minister is usually seen as the administrative--and usually absent--head of a certain organizational structure. The question is also raised whether the form of the ministry has not been determined largely by economic considerations and educational standards rather than by the primacy of the Word.

It is pointed out that our inherited pattern of the ministry was developed under conditions altogether different from those we face today. The form of our ministry grew out of medieval Christendom, a society in some sense Christian. The churches of Asia and Africa, like the church of the New Testament, are set within radically non-Christian societies. A veteran India missionary writes, "It may well be that a pattern of ministry developed within Western Christendom needs drastic overhauling before it can be adequate for the work of the Church in Asia today."¹⁹

Even apart from the lack of clergy a new interest in lay and part-time workers is being aroused. In many places it is simply a fact that small congregations living in a rural economy would be unable to support a

full-time and salaried clergy, even if they were available. Also there is a growing recognition of the ministerial role which belongs to every Christian. It is recognized that a larger role for the layman would give the church a greater flexibility in meeting the new situations created by rapidly changing societies. The layman is being called on not only to bear fruitful witness in his vocation but also to offer his services as a "voluntary worker" to fill unique ministerial roles.

This brings us back to the question raised at Willingen of ordaining part-time ministers, that is, ordaining secularly employed and perhaps non-theologically trained people to the ministry of the Word and sacraments. It has been pointed out that the Reformation abolished the "Massing Priest", who was incapable of preaching, that the Word and sacraments might be reunited in a true understanding of the Christian ministry. It is partly with the aim of again reuniting Word and sacraments, separated in much of Asia and Africa inasmuch as the normal pastoral care of the congregations depends on unordained evangelists and catechists while the administration of the sacraments waits for the occasional visit of the ordained ministers, that many people are concerned with developing a local ordained ministry.

Current Experiments

Recent experiments with voluntary clergy in the Church of South India have stirred widespread interest. Much of the life of the village churches in India has been centered in the village schoolmaster, who often was also the catechist in charge of church services. Increased government control has threatened the system. This and other factors have led to strenuous efforts to train voluntary workers to provide leadership in the congregations.

In one area it was decided to ordain voluntary workers as ministers with full authority to administer the sacraments. Being proven men who were unanimously accepted by their congregations, the first candidates included a "head-cool", a tanner, two vendors, a wood-cutter and a retired elementary teacher. They were given a period of six weeks training under the direction of the full-time minister in charge of the area. They have continued to live and earn their living in their home villages. In the area where these men work the number of village congregations has quadrupled in a period of twelve years. Their ministry has reportedly been effective for the reason that they are fully part of the congregations in which they minister, and are not separated from the people by a social and economic gulf. It is emphasized that this whole development would have been impossible apart from the fact that the work was integrated within the life of the church with its regular ministry of full-time trained presbyters and bishops.²⁰

A similar practice under quite different conditions has been initiated in the Anglican Church in Hong Kong where thirteen men have been ordained under a special canon of the Chinese Church allowing the ordination of men who would remain in their secular employments. In contrast to the situation in India these are largely educated men: ten of the thirteen were university graduates, eight of the schoolmasters. This auxiliary clergy has enabled new small congregations to have the full sacramental life of

the church from the beginning and to have adequate nurture until a full-time pastor became available. The intellectual ability of these men has enabled them to provide a ministry of outstanding importance.²¹

The Anglicans in Korea took similar action under another set of circumstances. They were confronted with the problem of few priests and small, scattered congregations which were generally without the sacraments. Most of these churches had a simple local ministry of the word, exercised by men of exemplary character but with little education and receiving no remuneration. A few of the most outstanding of these men were ordained, thus opening up the possibility of providing for the spiritual needs of each rural congregation without laying heavy financial burdens upon very poor people or overtaxing the few professional clergy.²²

Similar efforts to establish part-time voluntary ordained workers in local congregations, backed up and assisted by full-time and more highly trained ministers, are being made in Thailand, Dutch New Guinea, the Philippines, and elsewhere.

The significant feature of these experiments is not the mere fact of multi-level ministry, but that each level is fully the ministry. The village-level worker, though remaining in his usual employment, is ordained to the ministry of Word and sacraments so that his congregation has the ministry fully in their midst. He is their pastor and not merely an assistant to the itinerant and professional minister. A voluntary ordained ministry as advocated by Roland Allen two generations ago is being into being.

Some of the advantages of such a part-time ministry are immediately apparent. Not only does it help overcome the lack of ordained workers and bring a regular ministry of Word and sacraments to otherwise neglected congregations, but also it has helped to restore the ministry to its proper place in the congregation. It also means that opportunities for growth need not be neglected for lack of funds to employ workers and that churches can be flexible in meeting new and changing situations. While this arrangement poses certain problems, such as relationships between full-time and part-time ministers or the danger of lowering standards of what constitutes an adequate preaching and teaching ministry, these problems are practical and administrative. Nowhere has a theological objection been raised against the ordination of part-time voluntary workers to the ministry.

It should be noted that part-time ministry is not limited to the areas of the younger churches. The Orthodox Church in Greece maintains part-time village priests who by receive a small stipend but normally also work as a farmer or tradesman. In Latin America, where multiple employment is widely accepted as perfectly normal, the theologically trained Protestant minister may often combine church work with school teaching, the local profession, business or even politics. Well-known are the so-called "worker priests" of the Roman Catholic Church in France, but others are exercising a similar type of ministry in various churches in Europe, Japan and the United States.

It is interesting to take note of an article written by J. A. T. Robinson in 1952 in which he predicted that the future pattern of the ministry

would be largely non-professional, i.e., a priesthood consisting of a great proportion of men working in secular jobs at every level. A relatively small but highly trained leadership would lead the regiment from behind, supplying directive, inspiration and munition. The day-to-day responsibility of the non-professional ministers would be the "house-church" in the street-block, the factory, the office or school, and we may add, the village. They would be trained without being taken out of jobs and the milieu in which they are.²³ With many variations such a pattern is taking shape in various parts of the world today as the attempt is made to find gifts of ministers of quality to present needs and changing conditions.

Conclusion

The New Testament delineates ministry as the gift of God, Who sent His Son in the form of a servant. Christ commissioned His disciples to serve after the pattern of His own self-giving, and He gives varieties of gifts for the sake of this ministry. Ministers themselves are such gifts, designed to serve the church by helping each Christian to carry out his ministry.

The Lutheran Confessions reflect the Biblical doctrine that ministry is functional in nature, not concerned with position or rank but with the functioning of these gifts for the upbuilding of the church through preaching the gospel and administering the sacraments.

If efforts at forming the ministry of mission fields can be taken as indicative, the Western churches have not fully respected, or at least applied, the functional nature of ministry. In attempting to develop a ministry patterned after their own training and experience, the early missionaries showed preoccupation with a particular form of the ministry. Theologically trained and full-time salaried ministers were so universally accepted as normative that no other form of ministry was tried except in isolated instances. The distortion resulting from the combination of local catechist and circuit-riding ordained minister suggests that so a other type of ministry ought to have been considered.

Recent study and experiment have contributed to a breakthrough in thinking about the ministry. Ministry can take many variety in form--professional or part-time, salaried or self-employed, seminary trained or schooled in Christian experience only--and still function as a valid ministry of Word and sacraments in the church.

Here a word of caution is in order. Recent experiments in originating non-theologically trained people are not meant to suggest that Asia and Africa do not need highly trained ministers. The emphasis on developing an "indigenous" ministry in the young churches has led some to the false conclusion that in these societies ministers can represent the least common denominator. However, for ministry to be indigenous, one must seek God's gifts appropriate to the church in that society.

To illustrate, the Protestant churches in Korea are perhaps unique in the whole of present-day Christendom in producing a sizable surplus of semi-

nery graduates. Yet on the one hand the educational level of the clergy has not kept pace with the rising level of education, particularly in the cities, and on the other hand small rural congregations are often unable to salary a professional clergy. To remain truly indigenous and functional Korea's ministry needs to be more highly trained for the cities and perhaps to take some new form for the far villages. Where it is possible to use non-theologically trained people for the ministry of Word and sacraments, so much the more is it necessary to have the complement of highly trained ministers.

We stand on good Biblical ground in recognizing that the form of ministry is determined by the fulfilling of its purpose: that it provide an adequate exercise of the office of preaching the Gospel and administering the sacraments.

Thus in developing a ministry anywhere we may well begin with asking, "What is the need?" and "What form of ministry will best meet that need?" Uninhibited by old patterns and time-worn assumptions, we can look for new varieties of ministerial gifts to serve the church in the dynamic and often revolutionary societies of today.

Footnotes

¹Cf. especially the survey reports of the International Missionary Council covering the training of the ministry in Africa, the Middle East, and Latin America. Continuing the work of the International Missionary Council since 1972, the Division of World Mission and Evangelism of the World Council of Churches is making ongoing studies through a "Standing Committee on the Ministry." Cf. also the study of theological education in the United States and Canada initiated by the American Association of Theological Schools, resulting in a significant report issued under the name of H. Richard Niebuhr, director.

²Cf. the opening paragraphs of the article by Hermann Wolfgang Beyer, "diakoneo, diakonia, diakonos," Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer, 1935), II, 81-93.

³Cf. St. Paul's expressions, "the diakonia of the Spirit" (2 Cor. 3:8) and "the diakonia of reconciliation" (2 Cor. 5:18).

⁴Cf. Matt. 9:17; 12:18ff.; Mk. 1:11; Lk. 9:35; Jn. 12:38; Rom. 4:25; 1 Pet. 2:22-25; Rev. 5:6.

⁵Hendrik Kraemer, A Theology of the Laity (Philadelphia: The Westminster Press, 1958), p. 130.

⁶Richard A. Caemmerer, "The Ministry is Ministry," The Seminarian, L (May, 1959), 33.

⁷Quotations from the Lutheran Confessions follow the modern English edition, The Book of Concord, edited and translated by Theodore G. Tappert in collaboration with Jaroslav Pelikan, Robert E. Fischer and Arthur C. Piepkorn (Philadelphia: Muhlenberg Press, 1959). The confessional writings are abbreviated as follows: Augsburg Confession, AC; Apology of the Augsburg Confession, Ap; Treatise on the Power and the Primacy of the Pope, Tr. The quotations are referred to as Confession, article (where applicable), and paragraph.

⁸Edmund Schlink, Theology of the Lutheran Confessions, translated from the German by Paul F. Koehnke and Herbert J. A. Bouman (Philadelphia: Muhlenberg Press, 1961), p. 235.

⁹Ibid., p. 202.

¹⁰C. W. Ranson, The Christian Ministry in India (London: Lutterworth Press, 1946), pp. 43ff.

¹¹Stephen Neill, Survey of the Training of the Ministry in Africa, Part I (London: International Missionary Council, 1950), p. 9.

¹²Stephen Neill, "African Theological Survey," International Review of Missions, XXXIX (1950), 207.

(footnotes con't)

¹³For a detailed account of the Nevius Methods and their use in Korea, cf. the article by Wi Jo Kang, "The Nevius Methods," Concordia Theological Monthly, XXXIV (June, 1963), 335-42.

¹⁴Roland Allen, The Ministry of the Spirit: Selected Writings of Roland Allen, edited by David F. Paton (London: World Dominion Press, 1960), p. 112.

¹⁵Stephen Neill, The Unfinished Task (London: Edinburgh House Press, 1957), p. 125.

¹⁶Cf. G. F. Vicedom, Church and People in New Guinea (London: Lutterworth Press, 1961).

¹⁷Norman Goodall, Editor, Missions under the Cross (London: Edinburgh House Press, 1953), pp. 197f.

¹⁸J. Starke Bates and Others, Survey of the Training of the Ministry in Africa, Part II (London: International Missionary Council, 1954), p. 36.

¹⁹Michael Hollis, Paternalism and the Church (London: Oxford University Press, 1962), pp. 97f.

²⁰Tent-Making Ministry (Geneva: World Council of Churches, Division of World Mission and Evangelism, n.d.), p. 13.

²¹Ibid., p. 12.

²²John B. Whelan, "The Anglican Church in Korea," International Review of Missions, LXIX (1960), 157-66.

²³John L. T. Robinson, "The Theological College in a Changing World," Theology, LV (June, 1952), 202-07.

Suggested Reading:

Allen, Roland. The Ministry of the Spirit: Selected Writings of Roland Allen. Edited by David I. Paton. London: World Dominion Press, 1960.

-----, Missionary Methods: St. Paul's or Ours. London: World Dominion Press, 1960.

-----, The Spontaneous Expansion of the Church and the Causes Which Hinder It. Second edition. London: World Dominion Press, 1949.

Bartling, Walter J. "A Ministry to Ministers," Concordia Theological Monthly, XXXIII (June, 1962), 325-36.

Kraemer, Hendrik. A Theology of the Laity. Philadelphia: The Westminster Press, 1958.

Manson, T. W. The Church's Ministry. London: Hodder and Stoughton Limited, 1948.

Neill, Stephen. The Unfinished Task. London: Edinburgh House Press, 1957.

Tent-Making Ministry, A. Geneva: World Council of Churches, Division of World Mission and Evangelism, n.d.



A Presbyterian Theological Seminary building in Pyongyang early in the 1900s is shown in the photo at left compared to the present-day seminary building located on the southern outskirts of Seoul. There were seven in its first graduating class in 1907.

By J. S. CHOE

Horace N. Allen, Horace G. Underwood, Samuel A. Moffett—all these American Presbyterian Church ministers are familiar to most Koreans, though they passed away long ago.

They, along with other earlier missionaries, are remembered by Koreans for their devotion in spreading the Christian faith in Korea as early as the 1880s, when Confucianism and Buddhism prevailed.

The United Presbyterian Church in the U.S., the church to which the three pioneer missionaries belonged, extends remarkable help, both spiritual and material, to Koreans, ranging from preaching God's message to helping educational institutes, and from providing medical care to participating in various social welfare works.

Dr. Horace N. Allen was the first resident Presbyterian missionary sent to Korea in 1884, according to Samuel H. Moffett, commission representative of the United Presbyterian Church in the U.S.

Then came Horace G.

Presbyterian Church Helpful in Korea

Underwood (1859-1915), widely known here as the establisher of Yonhi College in 1916, the predecessor of the present Yonsei University. His efforts were not limited to the establishment of just Yonhi. He also established Kyungshin High School in 1885 and Saemunan Presbyterian Church in Seoul in 1887.

Another American Presbyterian minister to be long remembered is Dr. Samuel A. Moffett, whose service centered mainly in the northern half of Korea since he first arrived here in 1890 at the age of 25. He also founded educational institutes, such as the Presbyterian Seminary in Pyongyang (1901), the Union Christian College in Pyongyang in 1905 and many primary schools in the Pyongan-namdo and Pyongan-pukto areas.

These American pioneer

missionaries, overcoming the language problem, inadequate transportation means and, above all, the local people's resistance to accepting a new religion, seeded Christianity in the "wilderness."

What is the outcome of their efforts?

Presently, over 60 missionaries of the United Presbyterian Church in the U.S. are here, scattered throughout the country. Through the missionaries' help, the Korean Presbyterian Church has grown considerably and now has over 2,000 churches, some 2,000 church workers and more than 340,000 followers.

Samuel H. Moffett, the commission representative and the son of Samuel A. Moffett, summarizes the Presbyterian Church mission here:

"Our purpose is to proclaim the Christian gospel

in Korea. This we do in many ways—preaching and praying in churches, publishing Christian books, healing the sick in Christian hospitals, teaching in Christian schools, broadcasting over radio and television and in every way possible we seek to help the people of this country in Christ's name."

Dr. Moffett says the church has been helping one university, three colleges, and 11 middle and high schools in the nation. The university is Yonsei and the colleges are the Union Christian College, Kyemyong College in Taegu and Seoul Women's College.

"We just help them," Moffett says. "Now, most of them are self-supporting and self-governing."

Examples of the help are: a Yonsei University Graduate School of Theology building at a cost of

\$90,000; a science laboratory building at Seoul Women's College, \$25,000; additional class rooms for the Union Christian College, \$50,000; an expansion-improvement project at the Presbyterian (Dongsan) Hospital in Taegu, \$900,000; and a \$50,000 library at the Theological Seminary in Seoul.

The church donated \$20,000 for the construction of an amputee rehabilitation center on the campus of Yonsei University which was recently completed.

Dr. Moffett says these funds come from donations by church members in the U.S.

The church also supports over 20 orphanages through other agencies such as World Vision and the Christian Children's Fund.

Besides extending help to educational institutes and to hospitals and clinics, the church publishes some four or five Christian books in Korea every year, closely associates and cooperates with Korean Presbyterians and utilizes five Christian radio stations in the nation operated by the Korean National Christian Council.



A class of the Presbyterian Theological Seminary (photo at left) during the earlier days contrasts sharply in appearance with that of a present-day class. Samuel A. Moffett began the class in 1901 with two converts in a room at his home in Pyongyang and began systematic theological training for a Christian ministry in Korea. So far it has graduated over 1,900 students.

THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

COMMISSION ON ECUMENICAL MISSION AND RELATIONS

475 RIVERSIDE DRIVE, NEW YORK, NEW YORK 10027

October 29, 1964

Dr. Francis Kinsler
United Presbyterian Mission
A.P.O. 301, % Postmaster
San Francisco, California

Dear Fran:

Newt Thurber has shared with me some comments by Mr. Rhoades concerning agricultural missions following his recent trip to Japan and Korea.

I thought it would help you and the faculty in further planning for the seminary's agricultural program if I passed on some of Mr. Rhoades' comments. He says he is impressed with the Seoul's desire to prepare a more adequate rural ministry, but was not currently impressed with the "elaborate plan for farm training prepared by the Agricultural College of Seoul University and calling for almost \$80,000 U.S."

Is this something that Seoul University prepared at our request?

He goes on to say: "Two kinds of training or education seem needful for rural pastors in Korea: (1) Thorough grounding in social science and skills of community leadership; (2) Some technical help for those few pastors and candidates who have farm background and really want to help support themselves by farming. Neither of these require a farm or extended farm practice while in Seminary. I am disturbed by the tendency of the seminaries to acquire land and invest in costly farming operations. What are the alternatives?"

"A. One or at most two seminaries must be equiped to accomplish no. (1) above. It calls for strong faculty and close contact with some exemplary rural churches and with the government's Rural Guidance (ORD) program. A union institution would be preferable with equal academic status to that of the Seoul seminaries. Tom Brown shares this vision.

"B. Farm training (2) can best be given, I believe, at a specialized center such as the Union one at Taejon or the excellent AKF teaching center for 4 H leaders at Sosa. Both could take Seminary seniors or graduates for short courses in specific farm practices. They are staffed and geared for efficient training in this field. One more center similar to Taejon may be necessary, but not many.

"I agree generally with Dr. Theophilus Taylor on the future of the Bible Institute though I would hate to see rural training equated with interior training. With 40,000 college graduates a year in Korea, some are bound to end up in the village church as laymen. To direct these and others in significant church and society encounter will be as exacting a task as any city pastorate. Let us equip for it in a good rural seminary. The Institutes, I believe, will eventually gear themselves to lay training proper or go out of business as the demand for the paid evangelist goes down. One is fully aware that we are dealing here with complicated matters of church polity requiring much thought and prayer by those nearest it in Korea, however.

"Paul Kingsbury's present assignment in Andong seems a most wise one. Paul's unassuming way of dealing with farmers and pastors fits him well for extension activity. Along with Mr. Choi Young Kyu of the Extension Dept. of Taejon, we visited graduates of that 1-year farmer training course. These successful farmers give more help for village church self-support than any scheme for a part-time or inferior paid ministry, I believe. Paul will eventually need a Korean counterpart in Andong and perhaps a motorcycle. I would see hope in several more rural missionaries with this kind of assignment. Please share these notes and call for fuller report on any item."

It seems to me that in the light of these comments we will either have to accept the criticism and revise our plan or make a doubly strong case if we are to carry the Commission with us. At any rate it is worth knowing what an "agricultural expert" thinks about us.

Power to you.

Sincerely,

Samuel H. Moffett

SHM:am

The Juridical Person Korea Mission of the Presbyterian Church in the United States of America.

Subject: A reply to your request concerning some legal questions in connection with the right to use property.

Here are our answers to your inquiry:

1). First Case. On the legal nature of the perpetual right to use a piece of land which a few decades ago you gave to some affiliated organizations of yours. What you mean by the term "perpetual right to use" can be interpreted in two ways depending on whether there are conditions attached or not.

a). Perpetual Right to Use Without Conditions. If you meant by this to donate the land to your affiliated organization without charge, then this falls under Civil Law Article 334. That is to say, for various reasons during the Japanese occupation or after the establishment of the Republic of Korea government, you donated the right to use the land to them pending full legal transfer at some future date.

If you did donate the land to them with a written statement you cannot abrogate it unilaterally, but the affiliated organizations have full ownership. Even though the legal procedure of transfer has not been consummated, if the eventual intention for so doing was indicated before January 1960, the right of possession has been transmitted to the organization. Accordingly you cannot claim the ownership of the property, nor can you use it, nor can you give it to a third party. If you do so your action is against the law.

b). Perpetual Right to Use With Conditions. Or, you gave the right to use the land to the organizations temporarily, therefore, without any written promise but with the assumption that if in the future any conditions can be met you will give the full right of possession to the organizations. This is in accordance with Civil Law Article 361, which is called "A Conditional Donation or a Donation which has the right to charge some payment". Sometimes this is called "B-gaese Contract" because it is a combination of the two kinds of donations stated above. In this case you have the ownership of the property until the conditions can be met but you cannot unilaterally use or give the right to use to a third party before the conditions are met. If you unilaterally cancel all or part of the contract you will be held responsible by the receiving organizations involved to pay reparation for cancellation of the contract.

2). Second Case. The two affiliated organizations under your supervision called a and b have obtained the right to use two separate pieces of land called x and y. These two organizations agree to exchange x and y for their own purpose. Of this case there are also two interpretations.

a). Legal interpretation of the right to use the land is the same as the first interpretation of the first case explained above. (see 1a.) That is to say, the affiliated organizations have full right to use and to exchange the property, x and y, as they wish.

b). Like the second interpretation of the first case (see 1b.) the second possibility of interpretation of the second case is that though the affiliated organizations have not obtained the ownership they have right to exchange a part or all of the land even without your permission. Accordingly in any case you cannot demand the property if they wish to do so.

The United Presbyterian Church In The U. S. A.

Commission on Ecumenical Mission and Relations

Korea Office

FIRST CLASS MAIL ONLY
UNITED PRESBYTERIAN MISSION
APO 301 SAN FRANCISCO

STANTON R. WILSON
COMMISSION REPRESENTATIVE
GEORGE P. WHITENER
FIELD TREASURER
51 2KA, CHONGNO-KU,
SEOUL

FOR PARCEL POST
I.P.O. BOX 123
SEOUL, KOREA

November 7, 1964

Letter 64-79

Rev. L. Newton Thurber
Commission on Ecumenical Mission and Relations
United Presbyterian Church U.S.A.
475 Riverside Drive
New York, N.Y. 10027

Dear Newt:

The Juridical Person of the Korea Mission has asked me to forward to you the attached unbiased legal interpretation on land made available with "perpetual right to use" by a related institution. Both the official Korean document and an English translation are provided. The care with which this document has been prepared is portrayed not only by the fact that two very capable lawyers prepared it but also by the fact that two judges have confirmed its validity but could not affix their signatures.

All land currently in our Juridical Person for all major church-related schools except the Seminary has been made available with perpetual right to use with no conditions attached. Therefore, when you read this document the pertinent information is in First Case 1 a. Also, because of the flurry of letters currently on the so-called Keisung land, the Second Case was also asked about. Here the pertinent words become 2 a). 2 b) has no reference to any of our related institutions.

The one instance of a conditional granting of "right to use" is the General Assembly Seminary. Please note that since we became involved in this land after January 1, 1960 1 b. and 2 b. are not related to the Seminary. Here in Korea our Juridical Person is concerned that the Commission has not yet acted upon the information we sent you about the Seminary land. Please see CR 64-9 Korea Mission AIC Minutes April 16, 1964.

Whereas this legal interpretation does not refer directly to the Keisung School land in Taegu now in question, this legal interpretation makes it very clear that if we have no conditions attached to that land Keisung school is in the right. If after you have studied this document, you feel as the Juridical Person here does that Keisung has the full legal right to the property further negotiations would appear unnecessary.

November 7, 1954

It is true that our Juridical Person is in the
process of being transferred over completely to
the hands of the lines that Mr. Pattison, I believe, are,
I believe, speaking about. With the one possible exception, namely,
the fact that, to the best of our knowledge, the Juridical Person of
the General Assembly of the United Presbyterian Church U.S.A. in proper liaison with
the Board, etc., and related institutions can handle the legal transfers
without necessitating Mr. Pattison and you or other representatives from
the Board having to make the long trip to Korea. If you give us the
authority to do so, the Juridical Person, through proper channels, will
begin to proceed on this. We await your comments on this very important
document and this covering letter.

Wishing you all a most happy Thanksgiving Season.

Sincerely,

Stanton R. Wilson

Mr. Daniel H. Pattison
c/o U. S. Legation, Chairman of Juridical Person
Mr. John C. Underwood, Secretary Juridical Person
Mr. George R. Wheeler, Property Liaison

... of the ... of the ... of the ...

... of the ... of the ... of the ...

... of the ... of the ... of the ...

... of the ... of the ... of the ...

... of the ... of the ... of the ...

... of the ... of the ... of the ...

... of the ... of the ... of the ...

... of the ... of the ... of the ...

... of the ... of the ... of the ...

... of the ... of the ... of the ...

1761

The United Presbyterian Church in the U.S.A.

Committee on Ecumenical Relations and Relations

Roman Office

UNITED PRESBYTERIAN CHURCH
IN THE U.S.A.
GENERAL ASSEMBLY

STANTON S. WELLES
COMMISSIONER FOR RELATIONS WITH
OTHER CHRISTIAN CHURCHES
IN THE UNITED STATES
OF AMERICA

FOR ADDRESS ONLY
1400 BROADWAY
NEW YORK, N.Y.

November 7, 1944

Dear Sir:

Mr. C. Francis Thomas
General Secretary, Ecumenical Relations and Relations
Committee, United Presbyterian Church in the U.S.A.,
1400 Broadway, New York, N.Y.

Dear Sir:

The enclosed report of the Roman Office has been forwarded to you for the attention of the Board of Christian Relations and Ecumenical Relations. It is a report of the Roman Office and is not a report of the Board of Christian Relations and Ecumenical Relations. The report was prepared by the Roman Office and is not a report of the Board of Christian Relations and Ecumenical Relations. It is a report of the Roman Office and is not a report of the Board of Christian Relations and Ecumenical Relations.

All use is hereby made of the information contained in this report and related information which is available to the Board of Christian Relations and Ecumenical Relations. Therefore, you may use this information in the report of the Board of Christian Relations and Ecumenical Relations. The report is a report of the Roman Office and is not a report of the Board of Christian Relations and Ecumenical Relations.

The enclosed is a report of the Roman Office and is not a report of the Board of Christian Relations and Ecumenical Relations. It is a report of the Roman Office and is not a report of the Board of Christian Relations and Ecumenical Relations. It is a report of the Roman Office and is not a report of the Board of Christian Relations and Ecumenical Relations.

The enclosed is a report of the Roman Office and is not a report of the Board of Christian Relations and Ecumenical Relations. It is a report of the Roman Office and is not a report of the Board of Christian Relations and Ecumenical Relations. It is a report of the Roman Office and is not a report of the Board of Christian Relations and Ecumenical Relations.

Orphanage Nurses Demonstrate



CONTINUED DISTURBANCE—Nurses of the Holt Adoption Program, who are in charge of infants and children, refuse to work and are shown here demonstrating, waving placards, "Love Orphans," and charging the new director and his helpers of cruelty and discrimination against orphans.

Wrangling Adults Continue Strife at Home of Orphans

EDITOR'S NOTE: The following is the second and last in a series of two articles dealing with the current trouble between the new orphanage director of the Holt Adoption Program and Korean employees over the policy lines for the orphanage operation. The orphanage is located in Ulsan, about 30km north of Seoul.

By TAE-YONG PAK
KR Staff Reporter

"Everything went on so well when Mr. Holt was here," says Yang-gum Kim, one of the 14 medical nurses. "But now the O'Connors want to change everything."

"She insists on sanitation but knows nothing about it. She wants to clean the diapers into the flush toilet, instead of collecting them and taking them to the washroom outside. The toilet is a clean place. There we have our towels, tooth brushes, etc. And she cuts our salaries by 1,000 won."

"They heap the dirty diapers in the corner and cause the fecal matter to drip on the floor, inviting flies. So I have them washed preliminarily in the commode, but this makes them feel so bad," said Mrs. O'Conner.

Leo Kim, 12, one of the 20 distinctly Negro children, said,

"I went into the house by the back door. The step mother (so they call Mrs. O'Conner) put me on the table, and all her children clapped their hands. Then she slapped me and turned me out of the house, saying, 'You are dirty. We are clean. So don't come here.' She spoke in Korean."

Mrs. O'Conner, losing her temper, burst out, "Oh, that boy, I won't speak. But if you ask whether I should separate my children from the orphans, yes, yes, a positive yes."

"I must have my home too. Because I am a social worker's wife, must my house be inundated with 500 orphans, all my children's toys broken?"

"Mr. Holt himself used to write me," said O'Conner, "that one of his greatest problems is separating his own children from the orphans."

San-bok Pa ng, 11, a half-dark consumptive boy, said, "Mr. O'Conner doesn't come into the TB room. Our grandfather (Mr. Holt) always came in, snuggled us, and ate with us, but O'Conner wouldn't. He is so afraid of catching it. He looks at us at a distance, and calls the home nurse to ask how we are."

"I am a busy man," flared up O'Conner. "Do you think I can run the place by, just olaving with children, hundreds of them, eating with them sleeping with them, and making myself popular?"

"I have piles of correspondence to attend to. I must write to our donors in the states. I must see the contractor, manage the farm, and a hundred other important things in the orphanage. I work until past midnight."

"Mr. Holt was an energetic man, and he did everything by himself. He burned himself out and died."

O'Conner shakes his head in dismay. "When I first came here the whole place was falling apart. Mr. Holt had been dead four months. The operation was expensive and lax. Many people did nothing for their salaries."

"You see, I began from 3,000 won," said U-che Yi, the replaced engineer. "In seven years I rose to 11,000 won. He brings his men, and threatens to fire us all."

Nearly bursting into tears of rage, Mrs. O'Conner said, "Do you think I live like a lady? Look at my clothes. Look at my house. Is it better than a barn? Louis had other offers, but Mr. Holt, just before his death, implored him to come."

On Oct. 3 O'Conner signed a paper forced on him by the

(Continued on P. 3, Col. 6)

T
n
Oly
in
nig
Oly
riv
ta
by
clu
att
by
At
be
in
Ne
Ne
let
Ki
fic
we
in
ti
O
C
n
e
a
ti
C
V
t
t
v
r
F
r
S
C
pt
St
te
tr
an
wh
tr
vic
nal
wa
ore
I
his
pre
fic
lut
Me
of
Cl
le
nc
E
pl
K
tl
o
l
h
t
v
t
tl
m
ps
es
m
tio
be

Room #32

October 21, 1964

Dr. Taesik Synn, President
Keimyung Christian College
Taegu, Korea

Dear Dr. Synn:

I recently received your letter of October 5th in regard to the problem over the old Keisung athletic field. It is good that you feel free to express your feelings so frankly because it makes it more possible for us together to work on overcoming misunderstandings which seem to exist.

First of all, I want to stress that in my letter of September 15, the first objective was to restate the agreements which were, in my understanding, approved by all those who attended the special meeting at Onyang on this problem. I trust that you and the others present would regard the summary in my letter as an accurate statement of the common understandings and agreements coming out of that meeting.

The significance of these understandings and agreements, of course, was that they provided a basis for reaching a fair solution to the problem over this land which has been a source of irritation, and tension in the Christian community in Taegu for a number of years. Failure to reach a solution to this problem has cut off a source of strength for Christian institutions in Taegu.

To achieve a solution it has seemed imperative to "freeze" the situation. Therefore, when we heard that Keimyung Christian College had made the decision (at a time when, I would judge, you were absent from the country) to rent the land, we reacted strongly because it seemed to jeopardize such a solution. I wrote forthrightly about this concern because of the importance of this matter to all parties directly involved in this question.

I want to clarify an impression which you gained from my letter which is due to the inexactness of the English language. I said "any persons or group which claim to be renting the property can only be regarded as squatters." You took this to mean that I was saying that Keimyung was a "squatter" in relation to the land in question. My meaning was that any outside person or company using this land on a rental basis not authorized by the Commission or its legal holding body I would have to regard as squatters. In my letter I indicated, and would like to affirm that the Commission recognizes and desires to uphold the legitimate interests of Keimyung, along with other Christian institutions in Taegu, in this land. This is stated both out of a desire to fulfill whatever legal obligations to which we are committed by the actions of our representatives in Korea in the past and out of genuine concern to strengthen Keimyung Christian College.

To the best of our understanding, based upon the information available to us, the authorization of the Commission was neither sought nor given for the disposition of the land in question. Under the law, the Commission has a trusteeship responsibility for the funds which were given with which this property was purchased. As a Christian body we have stewardship responsibilities to make sure that this capital resource is used in the most effective and just way. The Commission has no "axe to grind" but feels the duty to put into motion the means for arriving at a decision as to the best use of this law for strengthening the witness of the Christian Church and its related institutions in Taegu. I would think that we could all look forward to coming to such a decision at another meeting of the parties involved, including Mr. Pattison and me next March. We hope to visit Korea at that time to begin consultations with all concerned persons leading to the transfer of title for properties held in the name of our United Presbyterian Mission Juridical Person for such institutions as Keimyung, Keisung, and those in other parts of Korea. In preparation for this meeting it would be helpful to have the benefit of the objective analysis of the legal situation which exists in regard to the land. The research planned by Dr. Adams at the end of this month here in New York in regard to the understanding reached by Keisung and the former Board of Foreign Mission should contribute to further clarification. Aided by such information and as Christian brothers we should be able to move to a fair and just solution to this problem.

In your letter you also expressed your protest that no one in Korea or New York had questioned the use by the Taegu Presbyterian Hospital for a portion of old Keisung athletic field. I think it is appropriate at this time to express in writing what has been said by members of the staff of the Commission and the United Presbyterian Mission Juridical Person in Korea that we do not approve of the construction of the warehouse on this land nor the reaching of a rental agreement with Keisung for this land without reference to the responsible legal body. This office was not informed of the details of the agreement between Keisung and the hospital and therefore it does not know whether more land was actually used than provided for in that agreement.

I can certainly appreciate your sense of frustration when faced with the problems of communication with persons such as myself who live at such a distance and who speak no Korean. Let me assure you that we will make every effort to hear, to understand and to be fair to the concerns of Keimyung as well as all other parties involved in this land problem. At the same time I wish to ask your understanding and patience when we fail to communicate adequately our thoughts and feelings. In closing, I wish to stress how important it seems that we all make every effort in thought and prayer and communication for the achievement of the best possible solution to this problem by next March. I look forward to receiving any further thoughts you may have on this matter.

Sincerely yours,



L. Newton Thurker
Regional Secretary
East Asia Office

LNT/cr

cc: Dr. John E. Dawson
Dr. Stanley R. Wilson
Dr. Edward Adams
Dr. John C. Smith
Dr. Donald Black
Mr. Daniel M. Pattison
✓ Dr. Samuel Moffett

Keimyung Christian College

Taisik Synn, Ed.D., LL.D.
President

Taegu, Korea

大邱市大明洞2345番地
啓明基督大學
學長 申泰植
電話 ② 3124, 3061
4282, 4839

Nov. 2, 1964

Dr. L. Newton Thurber
Room 932
475 Riverside Dr., New York, N.Y. 10027

Dear Dr. Thurber:

This is to acknowledge your letter of Oct. 27. I thank you very much for your kindly trying hard to make me understand your viewpoint concerning the "old Keisung athletic field."

I am afraid we are still looking the same matter from different grounds. I am honestly and sincerely asking you: What is the problem and why is it a problem? ~~Is it~~ simply because that Keisung ceases to use the land? Then, what is the meaning of "the right of eternal use," which we always interpreted, and still do, the same as ownership. I think this is the understanding of all of us between New York and the field in relation with all the Commission related institutions in Korea. Without this understanding all these institutions could not get permission from the Government for founding and operating. Would or could the Commission think that it can take all, or part of such properties from any such institutions? Would you want to be understood in this way by the Korean Government or by the Church? We thought, and think, not.

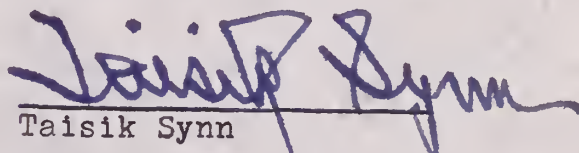
If the fact that Keisung does not use the land directly-- it uses it indirectly--be the problem, why don't you question about the former Keimyung land with which it swapped with Keisung? It is needless to say the two schools are just one, and their relations with the Commission are just the same, and the status of both pieces of land is just the same, too. When the Boards of the two schools swapped the lands, their conscience and logic were very clear and simple. Anyway if this matter can be a problem, it should be a problem between the Commission and the two schools. How did Dr. H. Moffett came into the picture? This is where I question you the superiority complex of missionary. If Dr. Howard Moffett needs the land he should negotiate with Keimyung. And no one can reasonably question my good intention toward the hospital. People like Dr. Ken Scott, Dr. John Sibley, Dr. Adams and, even Dr. H. Moffett, I think can prove it.

Or, did the matter become a problem because Keisung once committed to the proposal of the Department of Co-operative Work some eight or nine years ago to submit the land for the benefit

of five institutions in Taegu if it gets \$50,000 from the Commission. Has this proposal ever been approved and kept by the Commission. It was just a proposal with no definite answer. Meanwhile both schools were bound by this proposal, which fact made tremendous injustice only to Keimyung. Was this fair? Now no one mentions about this \$50,000. Second to none Keimyung does not mention it, because the original estimation of \$50,000, which was proposed by Dr. A. Campbell, then President of Keimyung, was for building two dormitories (men's and Women's), which may cost about three times more now. Of course you know that Dr. Campbell's intention was to exchange that \$50,000 with Keimyung land where it had had its two dorms formerly, and where Keisung has built a new building, tearing down the two dorms after swapping it with their athletic field.

I think Keimyung has paid enough sacrifice, giving its land to Keisung and losing its two dorms on it. Are you going to impose Keimyung more obligation even after these eight or nine years of no promise and yet patience only? You said of Christian stewardship. You would certainly not mean it any waste of property usage, nor any injustice to any Christian institution with unpractical logic or authority. Would you still think that your end Dr. Dan Pattison's proposed trip coming March for this matter be necessary? You know I am a receiving person on a receiving end. You may also know that, in some cases, though not often, the giving persons (missionaries) at the receiving end, with their unconscious superiority complex and with their tremendous influence together with the cunning flatterers of the receiving end, make some serious mistakes unknowingly and mislead the young church. But if you make, knowingly or unknowingly, your receiving person just an obedient one with no principle, your giving cause would be in vain. I firmly think this is a matter of principle. I earnestly hope that I might not be misunderstood.

Sincerely yours,


Taisik Synn

C.C. Dr. Stanton Wilson
 Dr. John H. Dawson
 Dr. Edward Adams
 Dr. John C. Smith
 Dr. Donald Black
 Dr. Daniel Pattison
 Dr. Samuel Moffett ✓

Sixteen persons gathered after the evening service at the Yung Nak Presbyterian Church in Seoul to meet the pastor and the elders. These sixteen had made decisions to become Christians during the past month and had gathered at the invitation of the pastor. There was a brief time of fellowship, and then Dr. Han Kyung Chik spoke to them.

After warm words of welcome Dr. Han asked if each would mind telling what it was in particular that had led him to this significant decision. Various influences were mentioned, but one kept recurring - Christian radio. Five of the sixteen gave listening to HLKY, the Christian Radio Station in Seoul, and particularly The Hour of Hope, as the decisive factor in their conversion.

Seeing the power of radio, it is not surprising to know that the Yung Nak Church annually helps in the financial support of HLKY and for seven years has sponsored a weekly program called The Hour of Hope. This consists of hymns and a winsome and appealing Gospel message by Dr. Han. Aired after an entertainment program Saturday evening, it is rebroadcast early Sunday morning, not only over HLKY's 10,000 watt transmitter in Seoul but over each of the 1,000 watt transmitters in the Christian network's branch stations in Taegu, Pusan, Kwangju, and Iri.

The Hour of Hope offers a small booklet "What is Christianity?" to any interested in writing for it, and in the past year thousands have availed themselves of the offer. The following recent letters from listeners in the four corners of South Korea testify to the fruitfulness of just one program on this Christian network. Since HLKY's signal penetrates deep into Communist North Korea, it may well be that many more "decisions" are being made there whose record can be kept only in "The Book of Life".

Mr. Lee, Dae Sup, writes from Kyungki Province: "I am an official of the ROK government in this county. Encouraged by the minister I began to attend church some months ago. At first I could not understand what the minister said in his sermons so he suggested that I listen to The Hour of Hope over HLKY at 6:00 each Sunday morning. On this program Dr. Han told me who our Savior is and why he came to the world about 2,000 years ago. Through these radio programs I came to understand the relationship of Jesus Christ to me personally. Please send me the booklet, "What is Christianity?"."

Mr. Kim, Sang Hyon, writes from South Culla Province: "I am not a church goer but I have decided to attend from now on because I was persuaded through hearing the radio program, The Hour of Hope. Dr. Han's message encouraged me very much and led me to this decision. I will attend the Suboo Church in Kwangju."

Mr. Chung, Tae Kyo, writes from Kang Won Province: "I am an office worker at the Ham Baik Tungsten mine. I work daily with hundreds of miners. I am trying to live a real Christian life among them but it is very hard to live by these principles among people who live such rough and wild lives. One night I had a chance to hear a radio sermon by Dr. Han over HLKY. The sermon, which was entitled "Let us look upon the face of Jesus Christ," made a deep impression on me and brought real spiritual comfort. Please remember that there are many souls who need to be saved in the mining districts of Korea."

Mr. Im, Kwan Soon, writes from Pusan: "I am paralyzed. I have been in bed for a long time and very, very lonesome. I wish I could attend church on Sundays but my illness makes this impossible. One Sunday morning I turned my radio dial to HLKP, the Christian branch station in Pusan, and heard Dr. Han's sermon. His account of Christ's message gave me spiritual strength and hope. I had been beaten and in despair until I heard this message. I have been listening to The Hour of Hope every Sunday since then, and this is the biggest event in my weekly schedule."

91 CHONGNO 2KA
SEOUL, KOREA

840 KC
1000 KC
1400 KC
1000 KC
1400 KC

H L K Y
H L K T
H L K P
H L C L
H L C M

SEOUL
TAEGU
PUSAN
KWANGJU
IRI

서울·중로2가91
전화 ④ 1761, 3826, 1653

The Christian Broadcasting System
기 독 교 방 송 국

Presbyterian Mission
APO 301
San Francisco, Cal.
Oct. 22, 1964

Dear Sam & Eileen:

Your letter of the 14th came yesterday. As you see by the enclosed it was addressed insufficiently, hence the delay in delivery. A word to your secretary might correct this.

I asked Harold to check with his prison friends and he has done so. The man, Kim Sang Poong, is alive and living in the new An Yang prison. Since I can't find a copy of the Spire with the original article by you, I can't be absolutely sure this is the same man, but on the strength of Harold's report I am cabling today "CONVERT LIVING". When Harold called they seemed to recognize right away who it was he was referring to.

The story may have used another name anyway.

On Nov. 8th Harold is going to the An Yang prison and will try to look the man up. Maybe I'll have more to tell after that date.

Enclosed is our latest general letter with a story about Dr. Han's program.

We have just finished our DCW meeting for October. All went well until the Medical Committee brought in Howie's plan for expansion totalling just under 10,000,000 bucks. The chairman asked for "hurak" and would have gotten it when one or two of us woke up. We knew nothing of what was coming, and with it in Korean, we hadn't read it. It hurt me to have to cross Howie, but with Fran, Stan and one or two missionaries I bucked it hard. We felt it had not had sufficiently broad study, it overbalanced one type of work as against the broad approach, it was still too much dependent on one individual, etc. The Koreans, to a man, were furious that anyone should question the wisdom of getting golden coin for Korea. If it had been one hundred million dollars they would have @. K'd. it even more enthusiastically.

The final result was to cut out 2 million for the medical college, 4 million endowment and conditional approval upon Howie's not in any way interfering with the church's 50 million dollar campaign; in other words he must concentrate on foundations. Stan was pretty sore that he had had no advance warning of this huge project.

Stan is working on job descriptions for our wanted list. Actually, Sam, you could write up better descriptions than we could dream up. Our best to both of you.

Cordially,

New Head, Old Employees at Loggerheads

Oct. 6, 1964

Internal Feud Mars Holt Program

EDITOR'S NOTE: The Holt Adoption Program with a large orphanage in Iisan, about 30km north of Seoul, as its base helps Americans adopt racially-mixed Korean orphans. Under a new orphanage director who succeeded the late Harry S. Holt, founder of the agency, the orphanage is not running smoothly as nearly 200 Korean employees are not in agreement with the new director's policies. The following is the first in a series of two articles exploring the causes of the trouble now besetting the operation of the orphanage.

By **TAE-YONG PAK**
KR Staff Reporter

The \$4,000-a-month operation of the Holt Adoption Program, with some 700 racially-mixed orphans, occupying 50 acres of land, is tottering.

Ever since the demise of Harry S. Holt, the founder, this large heritage is floundering like an unpowered ship, quite unable to adjust itself to the successor, Louis O'Conner, who took over early in September.

Whether this be the tottering of a giant in its death throes, or the growing pains of an ever-expanding gigantism, nobody can yet tell.

On Oct. 1, 200 Korean employees of the orphanage demonstrated, shouting that they did not want O'Conner.

The next day a pin in the steering of Mrs. O'Conner's car was missing, and her Korean driver suddenly found himself in the middle of nowhere. The car slid down a sloping cliff, some 10 meters high, and precariously hung over the edge until U.S. army engineers pulled it out.

On Oct. 3 another disturbance wholly suspended the operations of the orphanage, and the suckling infants, who need constant care, were left neglected.

Mrs. O'Conner, with her five children, frightened by what looked like a general revolt, got into the Volkswagen to leave the compound. But the employees stood before the



RALLY AT ORPHANAGE — Some 200 nurses and employees of the Holt Adoption Program, which cares for 700 racially-mixed orphans, ranging in age from infants to teenagers, rally in protest against Louis O'Conner, their new director, who carries a dead infant, whom he had brought from Wonju. He says the nurses killed the baby by mistreatment.

ear, tried to lift it up, and pulled them out of the car.

Blows were exchanged between O'Conner's men.—Curtis Caraker, the engineer, and John Chambers, Holt's son-in-law and some of the Korean employees. But the police came in time and averted the impending violence.

The American Embassy in Seoul was concerned, and dispatched the consul to look into the situation.

"From the beginning he (O'Conner) was obnoxious, not at all like the gentle and kind Holt. Oh, how we wish he were back," said U-che Yi, the engineer who worked seven years under Holt, drawing the top pay and living in one of the houses within the compound.

"For no reason at all, he supplants me with this ex-soldier Caraker. He cuts my salary by 3,000 won, and tells me to leave the house, which was given to me by the kind, gentle Mr. Holt," said Yi.

O'Conner, 36, a tall Tennessean, coloring up with suppressed anger, said, "Yi is not an employee at all. Mr. Holt had fired him before I came, but he hung on. There is no reason for him to put on airs, and live on the plumbing furnished second floor of one of our best houses. We need it for the orphans. I told him to get out, but he incites the employees to revolt."

"This morning," said Yi on the other hand, "Caraker came to my house before breakfast, shut me up behind the door, and pulled my things out of the house. I freed myself, but he clutched at my throat, and would have choked me. See here, the bruises.

"I jumped out of the house, and rang the bell, to which all the suffering workers here

responded. They assembled and yelled, 'Go away, intruders.'

"But, meantime, Chamber, that brute, twisted and pinned my wife down under his weight. She is pregnant nine months. Now she is near dying. Meantime they pulled my things out of the house."

Caraker would not talk, and Chamber was not available.

"They don't listen," said Mrs. O'Conner with emotion. "They are all so pampered and must do everything as they want."

"This woman (Mrs. O'Conner) is impossible," says Mi-ja Kim, one of the home-nurses who has worked there three years. "Always we fed protein, multiple purpose food (MPF), sugar, and other nutritious food to the babies.

"Now she comes, cuts down on everything, and insists on feeding rice broth and milk, plus some pears. She wants to starve the babies."

Mrs. O'Conner, jumping with rage and disdain, said, "This is the story they spread. Just look at my training. I am a registered nurse with four years of college and three years of hospital training. Why are we here? To starve children?"

"Babies don't take MPF and protein. When I came I found 29 out of 60 infants in one ward with diarrhea. This heavy food was one of the main causes. So I started light food, which they can digest.

"But I had to check every bowl that went to the babies. The nurses would not listen. The rate of diarrhea declined. I am still watching for other causes. It's a controlled experiment that I am conducting. I just found that sterilization is not thorough. But they always get in my way."

(To Be Continued)

October 11, 1964

Dear Eileen and Sam,

Have enjoyed your postcards, and knowing that all is well with you even inspite of the hectic pace of living in Princeton and commuting to N.Y.C.. Eileen, do you try to cook supper after getting home, or do you both relax in a restaurant somewhere?

So glad to hear that Skip got to Oyster Bay to join in the happy occasion there. I know that such family reunions mean a lot to him. Mabel Topping wrote that they would try to have him there for the weekend you all are there, too.

We surely would be glad to hear if you two see indications that he is getting off base some at Yale. We read the most distressing things here about what goes on there in the dorms, etc., and Jean referred to kidding him some about his "high-sounding Yale philosophy", which has us concerned that he's getting his head turned a little with all the intellectualism there.

Since Marilyn has gotten home to catch up on the news, I'll send her carbon on to you. Not much of interest, really. We've been inundated with one of those rashes of groups of visitors in quick succession--seems as if there hasn't been a day in the last three weeks that we haven't had big groups in for either lunch or supper or an evening meeting, and the routine is all out of gear. Also this business about Mr. Pyun drags on and on. Everyone agrees he has to go, at least for a while, but he is refusing to budge, and Howard is hoping something will happen to persuade him to take the Kyungju offer before he makes it impossible for Howard to hold that open for him. The knife business in chapel at least showed everyone how unstable he is over this. Hoping to avoid any possibility of a nasty bunch of lies coming out in the paper (such as the enclosed about the Holt orphanage) Howard is giving the kwajangs some time to see if they can't bring enough pressure on him. Did you both hear that it started when Kim Bo Eun wanted to accept Peter Kang's position with Swanson's group? Some friends of his were promising him up to \$500 a month if he would take it. He finally found out that the reason for the big discrepancy between what they were promising him and what Bob Morgan was offering him was that the superintendents would only have to give him 50% of the kickback they had had to pay Peter. Incidentally, the latter appears to have bought his way out of jail and the likelihood of being convicted, both. Anyway, when it became apparent that Kim would leave rather than put up with Mr. Pyun's shenanigans in the office any more, Howard had to act. There are also some private family reasons why it would be more comfortable for him just now to leave town, but it has all added up to a terrific headache for Howard and a real disruption at the hospital. Would appreciate your prayers that it will be resolved soon in a way that will not hurt the hospital or the Lord's witness in either the hospital or the church.

Howie has probably written to you, Sam, about the Keisung property situation. The last Hyup Tong Sa Up Boo meeting was here last Monday at Keimyung. The evening before five elders from the West Gate Church had waited on Sin Tai Sik, and really sailed into him about his being the person who was holding up the possibility of their getting their building site settled. As George said, this of course didn't make him very happy. Then at the meeting itself, Howard had tried to persuade Kim Bo Eun not to bring it up, and was very unhappy when he did, but apparently Mr. Kim had been given such a putak by the church that he couldn't not do it. It was obvious to me that both George and Sin Tai Sik consider that it is absolutely a closed case, and that Keisung and Keimyung are taking the attitude that it is hurting their minds very much that anyone thinks there is anyone involved in this but just themselves. George privately told John Dawson that Dr. Sin was furious over Howard's having written the Commission--"so mad that there was no telling what he might do."

John was pinch-hitting for Howard at the World Vision Board meeting which was held in Seoul the same day, and talked with Otto some about the property problem.

1964

Otto, as chairman of the juridical person now, has seen the brief that the lawyer whom Keimyoung has engaged to write up their case is preparing, and according as Otto understands the legal terminology in it, he told John that it is exactly the wording of the original land granted to Keisung way back, and that the Commission won't have a leg to stand on if they want to say that Keisung and Keimyoung can't do anything they want to with the land. This is what Howard has been afraid of all along. Just how far the Commission would want to go in holding that there is an ethical problem here, no one knows. Or whether the Commission is prepared at all to either fork over \$50,000, or else tell Howard that they give him permission to raise it, we have no way of knowing. Do you have any idea about this? I think Dr. Sin is still prepared to accept \$50,000 for it, but how gracefully I don't know. But they certainly are preparing to stand on the legality of things, if it will give the sole use of that land to them.

George and Sin Tai Sik were up to have an interview with Stan and Otto about it, too. Do you have any idea how seriously Dan Pattison would go to bat for preserving some of that land for anyone else than Keisung or Keimyoung?????

Marilyn is here for a long weekend, and it surely is good to have her around the house again. She's still growing. No telling where she'll stop, I guess.

Eileen, are you glad you had all those silk dresses made? I'd be glad to know. Are you wearing them much, or seldom? To church at all??

Also, from your new vantage point, can you tell how much hope there might be for petitioning the Commission to let children who have had to be away from home more than usual return for a trip to the field? We're thinking that Chuck might be a case in point. Of course, we realize that it isn't that there wasn't a high school in Seoul. He could have returned and graduated here. But as things have turned out, we are sure it has worked out better for him in every way except being at home that he didn't come back. Folks at the beach were aghast at this present graduating class. It seems as if it's been ages since there was a class with so many troubles, or so many maladjustments, etc., etc..

Is there anything that could be done from the field here to present the Commission with the fact that there are two other groups doing it out here, and that youngsters like Chuck have been away from home since 9th grade, and across the world from home since their junior year in high school? If they couldn't pay all the transportation back, is there any chance that they would pay half of it?????

Sam and Marilyn are watching "Bonanza" tonight, and in the process both of them mentioned how much fun it was to go up to visit you all, and have supper in the TV room, and said they couldn't wait for you to get back!!! Hope you're glad to hear that the Fan Club is still active!! Our TV is a little entertainment, but it's a poor set, really--the picture and the sound are both a little distorted. But it doesn't bother the youngsters--only Howard and me. So it ends up that Howard doesn't watch it after all! We just can't win on that, can we! Ed Sullivan is uglier than ever on this set. All the faces and figures are elongated.

Cold weather seems to be hitting early here. Have you noticed in the papers that the North Korean woman sprint star's father, who works at Yonsei Medical Center, went to Tokyo to meet her? He was only successful in seeing her for about 15 minutes before the North Korean group pulled out of the station. Apparently she was being very closely "guarded". The mother, a sister and brother are all still in Hamhung. He escaped south during the war, but couldn't get them out. What pathos.

How does Blair like Princeton? Tell him "Hi" for all of us. Patty seemed real well at the beach.

Love from us all,

Helle

1964

RECEIVED

Presse

Morningside Heights
Lexington, Virginia
August 31, 1964

RECEIVED

1964

Dear Friends:

EAST ASIA OFFICE

This is the last report letter about our Asian tour. We arrived in San Francisco on July 27 and were met by our son Frank Jr. and his family. We spent a very happy two weeks at Dixon near Sacramento where Frank is a practicing physician, then went to Los Angeles and visited many old China friends as well as some kinfolk. From Los Angeles we flew to New York by Astrojet in four and a half hours. There we stayed at the Riverside Drive apartment of my brother Harry and his wife Betty and gave a preliminary summary of our trip and observations at a consultation arranged by Benton Rhoades of Agricultural Missions, Inc. The discussion which followed my statement was most helpful to me, especially on the form which the final written report should take. The preparation of this book will occupy a good part of my time during the coming year, in addition to my teaching responsibilities at Mary Baldwin College. After a brief stopover in Richmond, Virginia, we reached our home town of Lexington on August 24 and have been busy unpacking, getting settled and renewing associations after an absence of fifteen months. We are profoundly grateful to God for the safety and health that we have enjoyed on our long journey, and for the wonderful opportunities given us in every country that we visited.

PERSONNEL DEPARTMENT

JAPAN

Japan's technological revolution has been swift and irresistible. We were amazed at the transformations in Tokyo and other large cities since we passed through Japan in the autumn of 1952. The defeated and crushed nation has experienced an unprecedented economic recovery or rather new advance, and the general standard of living in both urban and rural areas is now the highest in all Asia. Successful land reform, concentration on productive enterprise rather than costly military defense, improvements in transportation, dramatic increase in the number and variety of industrial plants, the tremendous energy of the Japanese people--these and many other factors have contributed to the present prosperity. Tokyo, preparing feverishly for the October Olympics, will present a glowing picture as the world's largest city.

Beneath the surface, however, is a deep uneasiness. Rapid social change brings many difficult and seemingly insoluble problems. Japan is becoming a fully modern nation, while many elements of the old social structure and ancient culture persist and strains are inevitable. The burgeoning urban areas are eating up precious farm land; yet land given to industry, I was told, is six times as valuable as land used for agriculture. With only 30 per cent of the population now living in rural communities, and that proportion steadily decreasing, a dangerous imbalance between urban and rural economy may develop. Japan will have to use more of her foreign exchange from international trade for the purchase of food from abroad. A spiritual uneasiness too is evident from the proliferation of new religious sects that promise physical

health and material security now as well as salvation in the next life, in Shinto and Buddhist circles and also within the Christian movement.

Rural electrification has brought many benefits to the Japanese farmer. He now possesses, in addition to inherited skills and fertile fields, more and more small farm machinery. One half of the rural homes own T.V. sets and electric refrigerators. Yet the young people continue to migrate to the cities, where life is more difficult but also more exciting, and where they can enjoy steady jobs and freedom from the old pattern of parental control. Japan may be losing some priceless elements in her traditional village life. Only 16 per cent of Japan's surface is arable, perhaps 8 per cent more of mountain soil can be utilized, but this good earth is the basis of the nation's rural or "rurban" civilization; it is a seed bed in many ways for the entire nation.

Christianity in Japan has been the weakest in the relatively conservative villages. It is largely, as you know, an urban and middle class religious faith. I asked many church leaders how many of Japan's Christians live in farming villages; the replies varied between two and five per cent. Early in our visit to Japan I attended an all-day meeting of the Rural Evangelism Committee of the National Christian Council and found to my surprise that their definition of "rural" was any community outside of the eight major cities in the nation. In all my discussions in Japan I found it rather difficult to engage the serious attention of city-minded church workers and theological leaders upon the problems and needs of Japan's agricultural population. Where cities and large towns are the base for rural evangelism the temptation is to make sorties into the villages instead of living among the farming people and identifying oneself with their society. I was told of the sociological and psychological obstacles but I am sure that earnest and prayerful study of the Christian approach would bring reward.

At the same time I must report on a new awareness of the rural challenge and evidences of significant new advance in carrying out the Christian rural mission. At the Christian Rural Service and Training Center, Tsurukawa, west of Tokyo, I found a group of eager and dedicated teachers and students. The Reverend Toshi Kimata is the scholar and philosopher of the Christian rural movement who is doing valuable research and experimentation. The Reverend Toshihiro Takami is a dynamic young minister (graduate of Yale Divinity School) who heads the practical training program or intern year for the Southeast Asia Christian Rural Leaders Course. Mr. Takami has been asked to be the convenor of the Southeast Asia Rural Life Institute to be held near Manila, Philippines, from January 27 to February 9, 1965. The theological college at Tsurukawa is finding it difficult to combine the traditional curriculum expected of seminaries with rural subjects and at the same time meet the strict scholastic standards required by theological institutions of the United Church of Christ (Kyodan). The school has to depend too much on part-time teachers from Tokyo. Another weakness is that there is no strong rural church nearby which the theological students may visit as a demonstration and teaching center. In fact, most village churches which seminary students anywhere may observe are small

with a membership usually of ten to thirty. The sermons preached to the village congregations are too often bookish in content and unrelated to the daily life of the people.

A few Christian rural service centers, related to Christian institutions of higher education or denominational bodies, are carrying on significant programs. Outstanding in several ways is the Kiyosato Educational Experimental Project (KEEP) in mountainous country several hours by train north of Tokyo. This was founded by the independent Episcopal missionary Paul Rusch who has been able to raise large funds to carry on the enterprise. I wish that it might enlarge its area of service and become a training center for rural church leaders of all denominations and the site of a good Christian agricultural college, perhaps affiliated with Japan International Christian University.

The theological seminaries of Japan have set high academic standard and are producing large numbers of well educated ministers. The faculties study, write, translate, and do research as well as teach. Some professors show a deep social concern. New experiments in industrial evangelism and in witness to different urban and occupational groups have been initiated. Dr. William Woodard, the National Christian Council Institute for Study of Religions in Japan, and other groups are studying the Christian encounter with other religions. There is an active intellectual ferment in Christian circles and the influence of the Christian churches extends far beyond their enrolled membership. The extremely conservative theological schools and narrow sectarian bodies are serving a useful purpose by their insistence on Biblical faith and evangelical zeal, even though some of their methods are open to serious question. Both national missions and missions abroad occupy an ever larger place in the thinking and giving of Japanese churches.

Among the many seminaries and higher Bible Schools that I visited are several which, like JICU, meet the best western standards. University-related theological schools, such as Doshisha, Kwansei Gakuin, Aoyama Gakuin, enjoy certain advantages or prestige and support. Nevertheless, I felt that the Union Theological Seminary in Tokyo (Kyodan) in its independent position (also financially more precarious), enjoys greater freedom and keeps closer to the actual life and needs of the churches, especially village churches. I was glad to find that U.T.S. will move from its present location to a vacant site on the JICU campus and establish an affiliate, though not official, relationship with the latter institution.

If the Christian Church in Japan can effectively reach rural and industrial labor it will enter upon a new era of strength and growth. To achieve such a goal will require the balancing of doctrinal studies with a wise and fruitful pastoral theology. Ministers must move out from the study and the pulpit among the people of farm and factory and present a Christ who satisfies the deeper hungers of the Japanese soul. At the same time Christianity will have to throw some light on the critical issues of social reconstruction and renewal in a time of bewildering changes.

Many experiences are stamped indelibly on our memories, but there is space to mention only one--Mount Fuji crowned with fresh snow, seen on a clear June morning from a home at International Christian University.

KOREA

During our short three weeks in Korea I was impressed by two great contrasts--the Korea that we visited in 1927 and Korea today; also, the striking differences between two close neighbors, Korea and Japan. Nearly four decades ago we saw a colony under tight alien rule, where the Christian Church was growing rapidly--a shining example of effective missionary effort. Now the Korean nation is divided; the southern half that is free bears the scars of two terrible wars, economic advance is uneven and slow, and factionalism plagues government, society and the Christian movement.

South Korea is a republic of paradox. Seoul has been rebuilt and now contains three million people; from the surrounding hills one can see a glittering panorama at night. On the smaller side streets much poverty may be found and tens of thousands of war orphans still lack food and care. Church World Service, World Vision and other Christian agencies have poured in relief supplies and financial aid; this has both helped the Church through a time of desperate need and also made many once proud and self-reliant Christian individuals and communities weaker in spirit and more dependent on outside assistance.

Unlike Japan, Korea is still dominantly rural and three-fourths of the Christians live in neatly kept villages. The Christian community is at least five per cent of the total population. Yet many pastors and evangelists are leaving the needy rural congregations, seeking fields of service in the cities and larger towns. This is happening just at a time of supreme opportunity for Christian witness and service in rural areas. The R.O.K. Minister of Agriculture (a Christian) in my interview with him stressed this open door before the Church.

The Korean Church has been known in the past as a remarkable Bible-reading and praying Church; theological schools and Bible Institutes have always held an important place in Protestant Christianity. The educational institutions suffered much during the Communist invasion, but this calamity brought also new leadership from the North to the South and inspired generous capital grants from mission boards, the Theological Education Fund and other agencies. Today we see in the Seoul area several fine new campuses reflecting old denominational divisions and new schisms. There is the strong middle-of-the-road theological seminary of the Presbyterian General Assembly (once the largest seminary in the Far East). A few miles away one finds the more liberal Han-Kuk Theological Seminary, supported by the United Church of Christ in Canada, with a keen faculty, the best theological library in Korea, and an excellent rural study and training program. One ultra-conservative Presbyterian seminary (Yong-san or NAE) is carrying on in dilapidated old quarters but expects to build on a new site; another fundamentalist Presbyterian seminary is located in Pusan.

I visited the large Methodist Theological Seminary in Seoul, its handsome new buildings and capable faculty. President Harold Hong seemed to me to be the outstanding theological educator in Korea. The rural church emphasis is given at a special Methodist seminary in Taejon

under the vigorous leadership of the Reverend Ho Woon Lee. The curriculum combines classic theological studies with courses in agriculture, rural sociology and rural church administration. The new (Southern) Baptist Theological Seminary, with a growing faculty and student body and high academic standards (also located at Taejon) is sending a steady stream of well-educated men into the Baptist churches with a membership now of over 12,000. Near Seoul is the Anglican St. Michael's Theological College which has started some creative rural projects for a small and rather weak student body. The Holiness Seminary in Seoul has been affected by a recent split in the denomination; it had shown a cooperative attitude toward other seminaries.

The Theological Education Fund has made possible a new United Graduate School related to the Yonsei University School of Theology, "to train religious teachers, do research and engage in creative theological thinking." Several but not all of the denominational theological seminaries approve and support this new ecumenical venture; fears are expressed that the University-connected graduate school will be too detached from the active life of the churches. After meeting with the enthusiastic graduate faculty for a day I could appreciate better the possibilities which they envisaged; at the same time I saw the dangers in over-specialization and emphasis on pure scholarship. Time will tell whether a union graduate center is needed in Korea; I hope that the venture will be justified.

When we look at the thousands of large and vigorous rural churches in Korea we can understand the urgent need for strong pastoral leadership. Good ministers are leaving the country for the city. Many of those who remain prefer to have a charge of only one congregation. Since a larger parish of three or more congregations is generally necessary to support a well-trained pastor the village Christians and also the denominational administrators and supervisors tend to look for men who will cost less than a seminary graduate. The result has been a marked increase in junior-grade Bible Schools or theological institutes which prepare local preachers, evangelists or catechists, men and women who can serve the rural churches in simple ways but who are not qualified for ordination and heavy pastoral responsibilities. Often they are not prepared to meet educated government leaders, and they cannot lead the churches forward in Christian understanding and experience or in fruitful service to their communities. These Bible Schools should be primarily training centers for unpaid lay workers; this was the original purpose. Even as lay training schools they need much improvement.

As I have said, this is the time for a new advance in rural evangelism and service throughout Free Korea. We may miss the opportunity if poorly trained men become established as the responsible, salaried leadership of the Christian rural movement. Then the seminary graduates will find city pastorates already occupied and village churches led by men of inadequate theological and Biblical education. The seminaries of higher standing which are developing programs of practical rural service and rural theological schools like the Methodist Rural Seminary with its theological-agricultural curriculum, may point a new way for all Korea. I would protest, however, against the plans or dreams of

some theological schools to purchase large farms of several hundred acres, as a land endowment and demonstration farm or as student laboratories; from many points this would be a risky policy. Han-kuk Seminary has shown what a professor of the rural church, Pastor An, can do with a small garden and farm in teaching theological students. More important than land is the accessibility of some good rural churches which can serve as demonstration-teaching parishes for the students. It is essential that the seminarian see some really good rural churches at work and participate in their life and activities.

I found many encouraging developments in Korea: great progress in Christian literature; the Christian broadcasting program; the Rural Evangelism Committee of the National Christian Council under the chairmanship of Dr. Helen Kim; the Union Christian Center and Rural Life Institute near Taejon with its exciting school for young Christian farmers; the Bible Class movement for 30,000 underprivileged children all over Korea; the Church Workers' Academy in Seoul, a weekly lecture and forum hour for ministers which could well be a pilot project in "continuing theological education" across the country; and the power of a preacher like the Reverend Han Han Kyung Chik. Pastor Han speaks three times every Sunday morning in the Yung Nak Presbyterian Church of Seoul, with a congregation of over two thousand at each sitting. Government officials and university professors, business men and manual laborers, society women and simple housewives, city dwellers and country farmers, gather to hear this frail, eloquent and moving preacher. His sermons are Biblical, intelligible, in beautiful style, clear with well-chosen illustrations, forceful. He has been a strong influence against disunity. He calls the Church in Korea to realize her great potentialities, in obedience to her living Lord. "Would that we had a thousand preachers like Pastor Han," said a theological teacher to me as we came out of the church together. I remember other lesser known but also faithful and sacrificing pastors, in scattered villages, whose messages were inspired and moved their congregations. May God raise up many strong messengers of the Word and servants of the people from the Christian schools and colleges and theological seminaries, for this troubled yet thrilling time in afflicted Korea.

Faithfully yours,

Frank W. Price

Letter Number 18

Methodist Mission
Nai Dong 83
Inchun, Korea
October 15, 1964

Dear Dr. Scott,

Thank you for your letter of October 6, 1964. I appreciate your observations about the training of men to do industrial evangelism in Korea and it gives me an opportunity to share with you some of my feelings about the situation here. First, perhaps I need to explain my own concepts of the work so that you will know the "prejudices" with which I see the work as a whole.

In a situation like Korea where in a sense everything is in a state of confusion and change and where the church itself has lost its bearings, above all else a new work such as labor evangelism must go slow and put down its roots among the people it's trying to reach. This means direct involvement with the working world over a long period of time. The tough road of getting to understand personal relations, technical and moral complications of an industrial situation is not one to be traversed in a few months or even a few years. It requires hard physical and mental labor by clergy and laymen, first on a very modest scale and enlarged as experience and wisdom dictate. The necessary social, technical and theological insights and information can in this way be accumulated, but it will take time, experience and sacrifice.

That is the way I look at the situation, but mine is a minority report. Unfortunately "industrial evangelism" has become quite a popular thing. Everyone speaks well of it and wants to do it. But like most fads it tends to be shallow and avoid the serious and the difficult. There are several ways in which this shallowness is being expressed in Korea: one is an over emphasis on students as the carriers of the Gospel to workers; another is the organization of industrial evangelism committees in a large number of churches and areas without extending leadership and grounding as to what its all about; a third is the dangerous pattern of depending on Christian managers to preach to their workers; and a fourth, I think, is in the field of theology. Here there are two problems. The first is that Korea has never gone through a period of the Social Gospel and so it still conceives of its focus of operation as the church. The church's relation with society is extremely nebulous or negative. As a result industrial evangelism is conceived of as techniques by which workers are brought into the church and its meetings. The thrust of the message does not go beyond "come to church." The other problem as I see it is the tendency to want to find the solutions for Korea's problems outside Korea. This is so not only in politics and in the military, but also in theology. Our seminaries are staffed with people who know Bultman, Barth etc. but don't know their own people. If a problem is worthy of being dealt with,

1964

it is foremost a matter of thought and thought comes not from experience, but from what the Masters have taught.. The present day Masters are the western philosophers and theologians. Whether what is learned speaks to the Korean situation is beside the point. I fear this is true of labor evangelism as well as other fields. If a man has been abroad and studied in Industrial evangelism, he is the expert in the field, though the actual results are that the "expert" is probably just that much removed from being of any use. I do not know Mr. Yoh Chin Lee of Hankook Seminary, but from what you said in your letter I guess that he falls into this second type of thinker who is looking for the solution in America instead of in Korea.

As far as training leadership is concerned, my own recommendations would be something like this: let the perspective leader or professor spend at least one year at labor in some Korean factory; then give another year over a study of Korean labor unions and the elementary matters of Korean economics and industry; and next a year should be spent as a pastor or leader for the Christian and non-Christian workers in a local area or even in just one plant. After that take them abroad for study, or even better, participation in the work of some other country. This, of course, will take time and planning, but it will, I think, give us men of some substance and dedication. One of the blights of the Korean Church is the mediocrity and lack of discipline among the clergy, and unless from the very beginning we demand a discipline and dedication we will become just one more embarrassment to the Christian Gospel.

Recently I received some interesting correspondence from Mr. Paul Loffler of the W.C.C. about a possible program for providing "on the job" training for leaders in this field. This is an approach that sounds fruitful to me.

When we are in the States next year on furlough, I'll be at the Univ. of Wisc. for study, so perhaps we can get together and hash this over at some length. It's an extremely pressing matter that needs our best thought and prayers. I should like to meet Mr. Yoh Chin Lee and hear what he has in mind. I know Steve Moon of that faculty fairly well. And perhaps when Henry Jones comes over we can talk some and get our bearings a little.

Thanks again for your letter. If there is any thing I can do to be of assistance to you be sure to let me know.

Sincerely yours,


George E. Ogle

copy to H. Jones

KOREA FACTS

Rok doctor to patient ratio is one per 10,000 persons, compared to one per 600 ratios in the U.S.

Division: Prof. Skjoldsgaard, Dept. Theol. at U of Copenhagen, "Divisions also have a profound ecclesiastical significance. They are at the same time open wounds and the remedy for these wounds. By them the people of God is humiliated and thus remembers that it has not yet come into full De division create a dialect which obliges the Church to think in a more profound and always renewed way." - Bulletin 16, (Dec. 12, 63) Fed. Council of Past Churches in Utah, p. 4.

ORPHANS - "Regulation of Sun-Rin Wash-Foot Group"

1. This group shall be called Sun-Rin Wash-Foot Group.
2. The purpose of this group shall be to wash other's feet following the teaching of Jesus Christ.
3. Vice-president shall be superintendent of org. affairs; staff shall be managing staff of group; members shall be advisory members. However, the group may have no president since the head of this group is Jesus...
4. Members should wash feet of others, two or more times a week.
5. One who doesn't wash feet of another for two months consecutively shall be dismissed from the membership of this group.

KOREA FACTS -

Geog. Korea only about 600 mi by 150 - but 6,000 miles of Coast, so insular.

Electricity - Feb. 6, 1964 - In first time Korea was producing enough electricity to meet its current needs. In first time since war, rationing was off.

Annual per-capita income \$79 (lowest in Asia exc. India - \$65)

In past yr. retail prices rose 40%

Unemployment is 10%

Korea has recd. 3.5 billion US aid since Korea War.

- Life, 1964 (Apr.)

Christians in ROK Army

of 600,000 soldiers:	63,000 are Protestant	(10%)
	12,000 " R.C.	(2%)
	12,000 " Buddhist	(2%)
	2,000 " Confucian	(.3%)
	<hr/> 91,000 have some religion	(15%)

Urbanization - 60 families leave county and come to Seoul every day.

Kore Facts

~~Bus. Lee Young Han - child history~~
~~Parte Chang Hwan - Youth + Lab.~~
~~D. Han Chul Ha - Hist. of D. Korea~~

Fresh. Check Statistics

Total Adherents - 350,450

U.P. area - 51% = $\frac{1}{2}$

S.P. area 31% = $\frac{1}{3}$

A.P. .. 12% = $\frac{1}{8}$

Refugee presbs. 6%

Fresh. Boys Schools - Prince 90, Christians - 52%

Shearer

Rev.

Sydney - Yang Chun Bock was leading Chinese scholars -
not "incultured" - p. 144

p. 145st - Ningchun co. was real center (on Yeh river), -
Sydney was not center. ??

Kaiphai located in 1908? Earlier - prob. 1907. (H. B. Blair 1944)
"out-of-the-way" - Not so large.

Large - Sydney didn't need more men. p. 146 "unstable" - least

Korean leaders. - Rev. Yang Chun Bock (North Chh)

p. 44 - "outgoing" only in PY¹²

Bible study - not unusual - long indy. was English.

91 CHONGNO 2KA
SEOUL, KOREA

840 KC
1000 KC
1400 KC
1000 KC
1400 KC

H L K Y
H L K T
H L K P
H L C L
H L C M

SEOUL
TAEJU
PUSAN
KWANGJU
IRI

서울·종로2가91
전화 ㉠ 1761, 3826, 1653

The Christian Broadcasting System
기 독 교 방 송 국

December 15, 1964, was a memorable day in the life of HMKY, The Christian Broadcasting Station in Seoul; it marked the tenth anniversary of the station's founding. In addition to numerous special broadcasts, historical and otherwise, two main events marked the day's celebration, an anniversary service at eleven in the 300 seat YMC auditorium and two concerts in the 3,000 seat Citizen's Hall at four and seven P. M.. The morning service and the four o'clock concert were both broadcast live from HMKY, the 10,000 watt network headquarters in Seoul.

On the morning program in the packed YMCA Hall, presided over by the Rev. Kiel Chin Kyung, were Minister of Communications, Kim Hong Sik, Minister of Public Information, Hong, Chong Ch'ul; the Rev. Yu Ho Joon of the Presbyterian Church, Major Ahn Kil Wha of the Salvation Army, Bishop Lee Whan Bin of the Methodist Church and Bishop John aldy of the Anglican Church. The Rev. Kiel Chin Kyung, of the WOK Presbyterian Church, is the General Secretary of the Korean National Christian Council under which the Christian radio work is carried on.

Special citations were given five church leaders, pastors and laymen, who have served on the Committee on Mass Communications of the KNCC for the entire ten year period that HMKY has been on the air. Similar citations were also given the following members of HMKY's staff who have served the station continuously for this period:

- Dr. E. Otto DeCamp, Director
- Mr. Chei Yong Pan, Business Manager
- Mr. Pak Yong Whan, Chief Engineer
- Mr. Pak Wha Mok, Cultural Section Head
- Mr. Pak To Sang, Technician

Dr. DeCamp, the Director, gave a brief review of the ten years' work. He pointed out some of the ways in which the station had pioneered: it broke ground as the first independent station in Korea (there are now a total of fifteen); it proved that a private station could exist alongside a government system as a challenge and stimulus to better programming; it cooperated consistently with the government, while at the same time holding aloft the Christian standard of ethics and morals; it pioneered with the changing times by establishing the first civilian network of stations with branches in Taegu, Pusan, Kwangju and Iri; all of this as a service to people and nation while always maintaining at the heart of HMKY's programming the proclamation of the Gospel of Jesus Christ. Dr. DeCamp pledged ever better programs in all fields and promised, as resources can be secured, to enlarge still further the network and to raise the power of HMKY to twenty or fifty kilowatts.

Congratulatory remarks were made by two cabinet ministers, Honorable Kim Hong Sik of the Ministry of Communications and Honorable Hong Chong Ch'ul of the Ministry of Public Information.

91 CHONGNO 2KA
SEOUL, KOREA

840 KC
1000 KC
1400 KC
1000 KC
1400 KC

H L K Y
H L K T
H L K P
H L C L
H L C M

SEOUL
TAEGU
PUSAN
KWANGJU
IRI

서울 종로2가91
전화 1761, 3826, 1653

The Christian Broadcasting System

기 독 교 방 송 국

Known as the fine music station of Korea, H L K Y gladly cosponsored two performances of the Messiah to climax the historic day's events. A massed choir of two hundred voices from four leading churches in Seoul, under the direction of Pak Chae Hoon, Director of the Yung Nak Presbyterian Church choir, and ~~the~~ to the accompaniment of the fifty piece Seoul Symphony Orchestra, sang with real finesse the Messiah in Korean. The afternoon performance drew some twenty-six hundred high school students to the Citizens' Hall, while the evening concert packed the three thousand seat hall. To see an Oriental audience reverently listen to Handel's masterpiece, and then to rise en masse at the first strains of the Hallelujah Chorus, leaves an impression not soon forgotten. The Lord Jesus was honored during this day's events, and nowhere more fittingly than in this tribute to His advent and passion for a lost world.

1964

OTHER MEMBERS OF THE BOARD

- Joseph Ackerman
- Margaret Billingsley
- T. Donald Black
- D. W. Brooks
- David Burpee
- Andrew W. Cordier
- Hugh D. Farley
- Sidney D. Gamble
- Herman L. Gilbert
- Reginald H. Halflorich

OTHER MEMBERS OF THE BOARD

- Tracy K. Jones
- Ellis V. Miller
- Raymond W. Miller
- Robert W. Miller
- Clifford L. Samuelson
- Frank L. Schield
- Robert Shacklock
- James S. Smith
- Walter S. Stone

Plunder
RECEIVED
Medical Missions, Inc.
 475 MADISON AVENUE NEW YORK 17, N.Y.
 OCT 28 1964

EAST ASIA OFFICE

Stalpa
Oct. 1964

Dear Newt:

A hurried note this morning on several items of common interest in Japan and Korea:

1. The strength of the Diocese of Rural Extension program, I believe, ~~has~~ been in Rich Norton's own opinion for wide-spread local leader training on the nature of the Church and his ^{personal} relationships with Rev. Norton. The agricultural or farm aspect of the center was not seen either successful nor essential to this purpose at this time. It would be unusual to find a missionary with the same special interest as Norton's. But, if one could be found, the approach still has validity in sure + seems to be accepted by the church.

2. Art Kamitani has role at the Daigyo College in Hokkaido is very decisive. I believe, in keeping that training closely geared to church development. The follow-up of such graduates as indicated in the Hokkaido Area shows promise of strong lay leadership in new local churches - as well as in service to non-Christian farmers in this promising dairy area.

3. A visit with Sam Franklin recently undertaken which I had arranged to meet Rev. ^{Felton} Naito of the Tomonaka Church. Such use of the successful village pastor in the teaching of practical theology is rare but important. It would help anytime in further rural church training efforts. I believe Union Seminary in Tokyo is making good use of the TEF grant for Field Work Program. Though much more could be done by varied expansion of field work. Stand is not to be lost.

4. In Korea, had considerable time with Dr. Kei, President + other faculty of the General Assembly Theological Seminary in Seoul. Am impressed with their desire to prepare a more adequate rural ministry - but equally unimpressed with the elaborate plan for farm training ^{prepared by} the Agricultural College of Seoul University + calling for almost \$80,000 U.S. to establish. Two kinds of training or education seem needful for rural pastors in Korea: (1) Thorough grounding in social science and skills of community leadership; (2) some technical help for those few pastors + candidates who have farm background + really want to help support themselves by farming. Neither of these require a farm or extended farm practice while in Seminary. I am disturbed by the tendency of the seminaries to acquire land + invest in costly farming operations. What are the alternatives?

A. One or at most two Seminaries must be equipped to accomplish no (1) above. It calls for strong faculty and close contact with some exemplary rural churches and with the government's Rural Guidance (ORD) program. A union institution would be preferable - with equal academic status to that of the Seoul seminaries. Tom Brown shares this vision.

B. Farm training ⁽²⁾ can best be given, I believe, at a specialized center such as the Union one at Taeyon or the excellent A K F teaching center for 4 H leaders at Sosa. Both could take Seminary seniors or graduates for short courses in specific farm practices. They are staffed and geared for efficient training in this field. One more center similar to Taeyon may be necessary, but not many.

5. I agree generally with Dr. Theophilus Taylor on the future of the Bible Institute. Though I would hate to see rural training equated with inferior training. With 40,000 college graduates a year in Korea, some are bound to end up in the village church as laymen. To direct these and others in significant church & society encounters will ~~not~~ be as exacting a task as any city pastorate. Let us equip for it in a good rural seminary. The Institute, I believe, will eventually gear themselves to lay training proper or go out of business as the demand for the paid evangelist goes down. One is fully aware that we are dealing here with complicated matters of church polity requiring much thought & prayer by those nearest it in Korea, however.

6. Paul Kingsbury's present assignment in Andong seems a most wise one. Paul's unassuming way of dealing with farmers & pastors fits him well for extension activity. Along with Mr. Choi Young Hyeon of the Extension Dept. of Yonsei, we visited graduates of that 1-yr farmer training course. These successful farmers give more help for village church self-support than any scheme for part-time or inferior paid ministry, I believe. Paul will eventually need a Korean counterpart in Andong & perhaps a motorcycle. I would see hope in several more rural missionaries with this kind of assignment. Please share these notes & call for fuller report on my return.





A Presbyterian Theological Seminary building in Pyongyang early in the 1900s is shown in the photo at left compared to the present-day seminary building located on the southern outskirts of Seoul. There were seven in its first graduating class in 1907.

By J. S. CHOE

Horace N. Allen, Horace G. Underwood, Samuel A. Moffett—all these American Presbyterian Church ministers are familiar to most Koreans, though they passed away long ago.

They, along with other earlier missionaries, are remembered by Koreans for their devotion in spreading the Christian faith in Korea as early as the 1880s, when Confucianism and Buddhism prevailed.

The United Presbyterian Church in the U.S., the church to which the three pioneer missionaries belonged, extends remarkable help, both spiritual and material, to Koreans, ranging from preaching God's message to helping educational institutes, and from providing medical care to participating in various social welfare works.

Dr. Horace N. Allen was the first resident Presbyterian missionary sent to Korea in 1884, according to Samuel H. Moffett, commission representative of the United Presbyterian Church in the U.S.

Then came Horace G.

Presbyterian Church Helpful in Korea

Underwood (1859-1915), widely known here as the founder of Yonhi College in 1916, the predecessor of the present Yonsei University. His efforts were not limited to the establishment of just Yonhi. He also established Kyungshin High School in 1885 and Sacumanan Presbyterian Church in Seoul in 1887.

Another American Presbyterian minister to be long remembered is Dr. Samuel A. Moffett, whose service centered mainly in the northern half of Korea since he first arrived here in 1890 at the age of 25. He also founded educational institutes, such as the Presbyterian Seminary in Pyongyang (1901), the Union Christian College in Pyongyang in 1905 and many primary schools in the Pyongan-namdo and Pyongan-pukto areas.

These American pioneer

missionaries, overcoming the language problem, in adequate transportation means and, above all, the local people's resistance to accepting a new religion, seeded Christianity in the "wilderness."

What is the outcome of their efforts?

Presently, over 60 missionaries of the United Presbyterian Church in the U.S. are here, scattered throughout the country. Through the missionaries' help, the Korean Presbyterian Church has grown considerably and now has over 2,000 churches, some 2,000 church workers and more than 340,000 followers.

Samuel H. Moffett, the commission representative and the son of Samuel A. Moffett, summarizes the Presbyterian Church mission here:

"Our purpose is to proclaim the Christian gospel

in Korea. This we do in many ways—preaching and praying in churches, publishing Christian books, healing the sick in Christian hospitals, teaching in Christian schools, broadcasting over radio and television and in every way possible we seek to help the people of this country in Christ's name."

Dr. Moffett says the church has been helping over 20 orphanages through one university, three colleges, and 11 middle and high schools in the nation. The university is Yonsei and the colleges are the Union Christian College, Kyemyong College in Taegu and Seoul Women's College.

"We just help them," Moffett says. "Now, most of them are self-supporting and self-governing."

Examples of the help are: a Yonsei University Graduate School of Theology building at a cost of

\$90,000; a science laboratory building at Seoul Women's College, \$25,000; additional class rooms for the Union Christian College, \$50,000; an expansion-improvement project at the Presbyterian (Dongsan) Hospital in Taegu, \$90,000; and a \$50,000 library at the Theological Seminary in Seoul.

The church donated \$20,000 for the construction of an amputee rehabilitation center on the campus of Yonsei University which was recently completed.

Dr. Moffett says these funds come from donations by church members in the U.S.

The church also supports over 20 orphanages through other agencies such as World Vision and the Christian Children's Fund.

Besides extending help to educational institutes and to hospitals and clinics, the church publishes some four or five Christian books in Korea every year, closely associates and cooperates with Korean Presbyterians and utilizes five Christian radio stations in the nation operated by the Korean National Christian Council.



A class of the Presbyterian Theological Seminary (photo at left) during the earlier days contrasts sharply in appearance with that of a present-day class. Samuel A. Moffett began the class in 1901 with two converts in a room at his home in Pyongyang and began systematic theological training for a Christian ministry in Korea. So far it has graduated over 1,900 students.

Clwd. Sep. 25

3021 Samarkand Drive,
Santa Barbara, California,
September 17, 1964

Dear Sam:

I am enclosing a letter just received from Mr. Whitener regarding money he advanced to us while we were in Korea. I am sure there must be some error in this as I paid you in full for the money he advanced including the tickets to Taiku. I gave you my personal check for \$73.40 and all the Korean money I had left before leaving which you said covered the total I owed. I am asking that you correspond with him and clear the matter. I am sorry that any charge of this kind is still on his books.

We arrived home on time, July 25th, and since then have been busy first in resting up after the long and strenuous trip and second in clearing up items which had developed during our absence. We are now quite well caught up and are enjoying the memories of the trip among which one important one was our stay with you folks in Seoul. We enjoyed every minute of that stay and want to thank you again for the pleasures we had.

We are wondering when you are coming to California. We want you to spend some time with us. Please advise us of your plans for a Western trip so we can make plans to see you.

Our family are all well and keeping quite busy. If you happen to be in any of the cities where they live you might want to call them up and to say hello. So I am giving their addresses so you may be prepared to do this if time permits and you are in their places.

- Hugh 5205 Lea St., San Diego, California
- Eugene 1562 S. Wallis St., Santa Maria, California or
1414 S. Miller St. (This is his office)
- Everett 3600 N. Leonard St., Fresno, California. He also has
an office with the Fresno Medical Group in town,
but I do not know the address.
- Ruth 5325 Degnan Drive, Martinez, California. Her Name is
Mrs. C.A. Dodge
- Philip 819 S. McClelland St., Santa Maria, California. His office
is the same as Eugene's.

Philip and wife have just had their fifth child, a son, David Philip. This makes 21 grandchildren for us.

I hope you are having a pleasant and profitable furlough. We think of you often and of the happy time we had with you when we were in Korea.

With best wishes to you both,

Cordially yours,

Sarah and Ralph Peemer

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॥ १ ॥

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय



Orphanage Nurses Demonstrate



CONTINUED DISTURBANCE—Nurses of the Holt Adoption Program, who are in charge of infants and children, refuse to work and are shown here demonstrating, waving placards, "Love Orphans," and charging the new director and his helpers of cruelty and discrimination against orphans.

Wrangling Adults Continue Strife at Home of Orphans

EDITOR'S NOTE: The following is the second and last in a series of two articles dealing with the current trouble between the new orphanage director of the Holt Adoption Program and Korean employees over the policy lines for the orphanage operation. The orphanage is located in Ilsan, about 30km north of Seoul.

By TAE-YONG PAK
KR Staff Reporter

"Everything went on so well when Mr. Holt was here," says Yang-gum Kim, one of the 14 medical nurses. "But now the O'Connors want to change everything."

"She insists on sanitation but knows nothing about it. She wants to clean the diapers into the flush toilet, instead of collecting them and taking them to the washroom outside. The toilet is a clean place. There we have our towels, tooth brushes, etc. And she cuts our salaries by 1,000 won."

"They heap the dirty diapers in the corner and cause the fecal matter to drip on the floor, inviting flies. So I have them washed preliminarily in the commode, but this makes them feel so bad," said Mrs. O'Conner.

Leo Kim, 12, one of the 20 distinctly Negro children, said,

"I went into the house by the back door. The step mother (so they call Mrs. O'Conner) put me on the table, and all her children clapped their hands. Then she slapped me and turned me out of the house, saying, 'You are dirty. We are clean. So don't come here.' She spoke in Korean." Mrs. O'Conner, losing her temper, burst out, "Oh, that boy. I won't speak. But if you ask whether I should separate my children from the orphans, yes, yes, a positive yes."

"I must have my home too. Because I am a social worker's wife, must my house be inundated with 500 orphans, all my children's toys broken?"

"Mr. Holt himself used to write me," said O'Conner, "that one of his greatest problems is separating his own children from the orphans."

San-bok Pang, 11, a half-dark consumptive boy, said, "Mr. O'Conner doesn't come into the TB room. Our grandfather (Mr. Holt) always came in, snuggled us, and ate with us, but O'Conner wouldn't. He is so afraid of catching it. He looks at us at a distance, and calls the home nurse to ask how we are."

"I am a busy man," flared up O'Conner. "Do you think I can run the place by just playing with children, hundreds of them eating with them, sleeping with them, and making myself popular?"

"I have piles of correspondence to attend to. I must write to our donors in the states. I must see the contractor, manage the farm, and a hundred other important things in the orphanage. I work until past midnight."

"Mr. Holt was an energetic man, and he did everything by himself. He burned himself out and died."

O'Conner shakes his head in dismay. "When I first came here the whole place was falling apart. Mr. Holt had been dead four months. The operation was expensive and lax. Many people did nothing for their salaries."

"You see, I began from 3,000 won," said U-che Yi, the replaced engineer. "In seven years I rose to 11,000 won. He brings his men, and threatens to fire us all."

Nearly hursting into tears of rage, Mrs. O'Conner said, "Do you think I live like a lady? Look at my clothes. Look at my house. Is it better than a barn? Louis had other offers, but Mr. Holt, just before his death, implored him to come."

On Oct. 3 O'Conner signed a paper forced on him by the

(Continued on P. 3, Col. 6)

New Head, Old Employees at Loggerheads

Internal Feud Mars Holt Program

EDITOR'S NOTE: The Holt Adoption Program with a large orphanage in Iisan, about 30km north of Seoul, as its base helps Americans adopt racially-mixed Korean orphans. Under a new orphanage director who succeeded the late Harry S. Holt, founder of the agency, the orphanage is not running smoothly as nearly 200 Korean employees are not in agreement with the new director's policies. The following is the first in a series of two articles exploring the causes of the trouble now besetting the operation of the orphanage.

By TAE-YONG PAK
KR Staff Reporter

The \$4,000-a-month operation of the Holt Adoption Program, with some 700 racially-mixed orphans, occupying 50 acres of land, is tottering.

Ever since the demise of Harry S. Holt, the founder, this large heritage is floundering like an unpowered ship, quite unable to adjust itself to the successor, Louis O'Conner, who took over early in September.

Whether this be the tottering of a giant in its death throes, or the growing pains of an ever-expanding giantism, nobody can yet tell.

On Oct. 1, 200 Korean employees of the orphanage demonstrated, shouting that they did not want O'Conner.

The next day a pin in the steering of Mrs. O'Conner's car was missing, and her Korean driver suddenly found himself in the middle of nowhere. The car slid down a sloping cliff, some 10 meters high, and precariously hung over the edge until U.S. army engineers pulled it out.

On Oct. 3 another disturbance wholly suspended the operations of the orphanage, and the suckling infants, who need constant care, were left neglected.

Mrs. O'Conner, with her five children, frightened by what looked like a general revolt, got into the Volkswagen to leave the compound. But the employees stood before the



RALLY AT ORPHANAGE — Some 200 nurses and employees of the Holt Adoption Program, which cares for 700 racially-mixed orphans, ranging in age from infants to teenagers, rally in protest against Louis O'Conner, their new director, who carries a dead infant, whom he had brought from Wonju. He says the nurses killed the baby by mistreatment.

car, tried to lift it up, and pulled them out of the car.

Blows were exchanged between O'Conner's men.—Curtis Caraker, the engineer, and John Chambers, Holt's son-in-law and some of the Korean employees. But the police came in time and averted the impending violence.

The American Embassy in Seoul was concerned, and dispatched the consul to look into the situation.

"From the beginning he (O'Conner) was obnoxious, not at all like the gentle and kind Holt. Oh, how we wish he were back," said U-che Yi, the engineer who worked seven years under Holt, drawing the top pay and living in one of the houses within the compound.

"For no reason at all, he supplants me with this ex-soldier Caraker. He cuts my salary by 3,000 won, and tells me to leave the house, which was given to me by the kind, gentle Mr. Holt," said Yi.

O'Conner, 36, a tall Tennessean, coloring up with suppressed anger, said, "Yi is not an employee at all. Mr. Holt had fired him before I came, but he hung on. There is no reason for him to put on airs, and live on the plumbing furnished second floor of one of our best houses. We need it for the orphans. I told him to get out, but he incites the employees to revolt."

"This morning," said Yi on the other hand, "Caraker came to my house before breakfast, shut me up behind the door, and pulled my things out of the house. I freed myself, but he clutched at my throat, and would have choked me. See here, the bruises."

"I jumped out of the house, and rang the bell, to which all the suffering workers here

responded. They assembled and yelled, 'Go away, intruders.'

"But, meantime, Chamber, that brute, twisted and pinned my wife down under his weight. She is pregnant nine months. Now she is near dying. Meantime they pulled my things out of the house."

Caraker would not talk, and Chamber was not available.

"They don't listen," said Mrs. O'Conner with emotion. "They are all so pampered and must do everything as they want."

"This woman (Mrs. O'Conner) is impossible," says Mi-ja Kim, one of the home-nurses who has worked there three years. "Always we fed protein, multiple purpose food (MPF), sugar, and other nutritious food to the babies."

"Now she comes, cuts down on everything, and insists on feeding rice broth and milk, plus some pears. She wants to starve the babies."

Mrs. O'Conner, jumping with rage and disdain, said, "This is the story they spread. Just look at my training. I am a registered nurse with four years of college and three years of hospital training. Why are we here? To starve children?"

"Babies don't take MPF and protein. When I came I found 29 out of 60 infants in one ward with diarrhea. This heavy food was one of the main causes. So I started light food, which they can digest."

"But I had to check every bowl that went to the babies. The nurses would not listen. The rate of diarrhea declined. I am still watching for other causes. It's a controlled experiment that I am conducting. I just found that sterilization is not thorough. But they always get in my way."

(To Be Continued)



REA d Marines Aid ans in Distress

Haesim-won (Mercy Heart), an orphanage in Seoul, has been lifted into the hearts of navy and marine corps men throughout Korea. Through their efforts, their off-duty hours and their own expense, Mercy Heart has been modernized, provided for, and loved as an adopted child.

With winter approaching a desperate need for bedding and warm clothing arose. A plea went out of Seoul from Capt. J. M. Robertson, assistant chief of staff, J-2, UNC/USFK.

In traditional "Can Do" spirit the challenge was met. The Amphibious Operational Training Unit, Naval Amphibious Base, Coronado, Calif. answered the plea with seven tons of blankets, mattresses, clothing, toys, and medical supplies, donated by men and women of the command

AUSA Vice Chief Due Here on 1-Day Visit

Charles S. Stevenson, civilian aid to the secretary of the army for Western Missouri and national vice president of the Assn. of the U.S. Army, will arrive in Korea Thursday for a one-day visit here. He will speak on AUSA programs at the U.S. Army Advisory Group Korea officers club Thursday evening.

Excavated Reveals

A large collection of early I has been excavated in a kiln s jin, Cholla Namdo. The ceram the National Museum headed Koryo celadons, white stone

Orphanage

(Continued from P 4, Col. 3) employees, which in short demanded that he forgo his rights as the director of the orphanage, the right to fire or hire as he pleases, the right to raise or lower salaries, the right to favor or dislike anyone.

But this is only a temporary armistice. "My plan to reform the place is unchanged," says O'Conner.

"We will not desecrate Mr. Holt's memory," say the Korean employees with equal determination.

The gap that has grown between the management and labor has not closed.

"We have sacrificed everything," Mrs. O'Conner, hurt, cries.

Meanwhile, John Chambers said Tuesday, "When I went into help remove Yi's things, she was screaming and nearly out of her mind, already very much upset because of her husband's dismissal.

"She tried to attack me. All I did was to hold her down by the arms. She scratched my hands, then slipped down to the floor of her own accord. I never pinned her down under my weight."

Yi's wife came to Seoul Saturday night to be hospitalized, but she could not be immediately located.

Confidential Report on Administrative Problem
at Holt's Orphanage

On Tuesday October 13th, Rev. Louis O'Connor, Director of Holt's Adoption Program called Mr. Frank Ryan, Chairman of KAVA and asked him to call a small group of KAVA representatives together to discuss an emergency administrative situation which had arisen in his local agency. Other reports will describe the development of this situation which was presented in detail in the meeting which was subsequently held the same day. Briefly, however, Mr. O'Connor told the assembled group that he had come into a situation upon his arrival in mid-August which was partly caused by the kind of one-man administration conducted by Mr. Harry Holt while he was alive, and by the temporary administrative vacuum which followed his death. Mr. Holt spoke no Korean, and he governed his large staff of 170 Korean employees essentially without the benefit of organized staff structure. Therefore, informal practices developed both during and after his death which could not be condoned by the new director who speaks and understands Korean, and who with his wife, are professionally trained in social work practice and nursing respectively.

Mr. O'Connor reported that he had lost control of his staff. Some employees were refusing to work or to carry out assignments. Others refused to resign and remove themselves from the scene. Carefully planned demonstrations were staged in the presence of press representatives. Tempers flared and all sorts of physical acts followed in a highly emotional setting.

It became apparent at our meeting that both sides had their backs against a wall, and both sides with valid reason from their respective points of view. Mr. O'Connor advocated a show of authority and force to resolve the issue. He wanted to transfer a large number of his orphans to an unused Church World Service building in Seoul. He wanted to cause his employees to think that the operation at Ilsan was in the process of ultimate elimination, which would in time put his staff out of work. He was desperate.

Mr. Ryan wisely suggested, however, that the good office of KAVA might be employed to effect a reconciliation. He suggested that the various concerned agencies of the Korean government be informed of the situation by KAVA representatives, and that they be asked to participate according to their individual responsibilities in finding a workable solution to the dispute.

It was also suggested that the problem be divided into two parts, namely, the problem of the administrative dispute and the problem of immediate and continuing child care of some six hundred children.

Mr. O'Connor agreed that Mr. Ryan and myself should represent KAVA in connection with the administrative problem and that Mr. Batalden, of CMS, Mr. Munro of ISS and Mr. James Green, of the Baptist Mission should concern themselves with child care.

Mr. Ryan and I visited Mr. Kim Hak Rak of the Women's and children's section of the Ministry of Health and Social Affairs early the next morning and advised him of the developing situation, and of our recommendations concerning it. He was immediately sympathetic and most cooperative. He agreed to our plan for enlisting the help of other government agencies concerned, and was of great assistance in making preparation for the joint committee trip to Ilsan later that afternoon.

We also visited the office of the Seoul City Vice-Major who told us of a legal technicality which had been misunderstood by Mr. O'Connor. While Seoul City is interested in the Holt Adoption Program, and while as a service to it, the City government had made

arrangements to handle the legal processes of Holt's intercountry adoptions, it has no legal responsibility since the Program has moved to Ilsan which is located in Kyonggi-do Province. The Seoul City administration had worked out an agreement with the Provincial Governor's behalf of in order to facilitate these procedures for foreigners who have come to Korea to adopt children.

The Vice-Mayor nevertheless agreed to send his representative on the fact finding mission.

Then we visited the Labor Office and succeeded in gaining the participation of that Agency.

Later that afternoon nine official representatives of the following government and voluntary agencies proceeded to Ilsan:

- Mr. Kim Hak Hak, Acting Bureau Chief Women's & Childrens Bureau, Ministry of Health & Social Affairs.
- Dr. Suk Ho Kyong, Pharmaceutical Section Kyonggi Provincial Government.
- Mr. An Chong Kwon, Senior Labor Inspector, Kyonggi -do Government.
- Mr. Cho Child Welfare Section, Ministry of Health & Social Affairs
- and two others representing Public Health Dept. Kyonggi and the Ministry of Health & Social Affairs.
- Mr. Eyon & Mr. Wittner representing ICAVA.

After a brief inspection of the facilities at Ilsan, we conferred at length with first Mr. & Mrs. O'Connor, and later with about fifteen representatives of the employees. Although the Labor Official chaired the meetings unofficially, it was most interesting to discover that as each issue was raised it was handled quickly and effectively by the government representative in whose sphere of interest and concern it lay. More particularly was this true during the conference with the employees. Two examples will serve to illustrate.

A sobbing nurse reported that since the O'Connors had come they had changed the diet and the babies were being underfed. Mr. Suk, from the Health Section of Kyonggi Province, quietly advised the nurse not to worry about this any more. He would personally investigate and they were to rely on him to straighten the matter out with Mr. O'Connor.

Secondly, an irate man called Mr. O'Connor an "American Man" in derogatory manner, Mr. Kim reminded the group that it was through the kindness of Americans that the Holt Program was made possible; that their very jobs depend on this kindness.

No doubt about it, on both sides there were deep emotional issues, many of which were resolved on the spot, but others of course remain which will take time and the patience of both sides to work out. Nevertheless, as this report is being written three days later both sides seem more relaxed and there is hope for mutual growth.

We feel that both sides need each other. The O'Connors are eminently well qualified for their posts and they have a great deal to offer. It has been suggested that if people of their calibre were to assume the same responsibility in almost any orphanage in Korea, they would find similar physical conditions that need correcting. Any one paving the way toward higher standards of competence would be likely to find the same resistance to change. It is an open secret that many orphanages are operated to benefit the directors more than the children who are under their care.

On the other side of the coin, however, in their zeal for better conditions, the O'Connors may need to be more sensitive to needs and personalities of their coworkers. Somehow he needs to bridge the gap between "we" and "they", especially since "we" are Americans and "they" are Koreans.

The Korean staff members need to see the higher calling in their work. They have neither the training to give them this higher perspective, nor the occasional diversion which would allow them to see the world outside the "farm". Without preliminary education they are stuck day in and day out with tedious jobs, and there isn't much to give them hope that their lot will ever be much better.

Many of the girls taking care of the younger children are themselves orphans who have grown up at Holt's. They idolize "Grandpa" Holt's memory. No one can take his place, and it will not be an easy task for most of them achieve the normal maturity or world expect of an employee. The enormity of Mr. O'Connor's task is not to be underestimated. He must, however, not expect to really control the situation until he faces these issues and deals with them constructively. They are the primary realities of his job.

In this light there is little that "outsiders" can do to help. The day to day challenge must be squarely met from within the organization itself. With the various Korean government agencies now alerted, they can do a great deal to help in the future, and I believe they will help as the need arises in the process of achieving a common goal.

George P. Whitener

October 19, 1964

초 청 장

미국 연합장로교회에서 한국에 파송한
초대선교사 중의 한분 마포 삼열 박사
의 탄생 백주년을 오는 1월 25일로 맞
게되어 본교회로써 그분의 공적을 축하
하기 위하여 다음과 같이 기념 예배를 갖
고자 하오니 꼭 참석하여 주시면 영광
되겠습니다.

시 일 : 1964년 1월 25일 오후 2시

장 소 : 영 락 교 회 예 배 당

1964년 1월 일

총회장 강 신 명

The General Assembly, Presbyterian
Church of Korea requests the Honour
of Your Presence at the Memorial
Celebration for the Centennial Birth
Day of the late Dr. Samuel A. Moffett,
a pioneer Missionary of the United
Presbyterian Church in the U.S.A.
to Korea

to be celebrated

at the Yung Nak Church at 2:00 P.M.
on Saturday, the 25th of January, 1964.

Simeon C. Kang
the Moderator
the General Assembly
the Presbyterian Church of
Korea

(May 25, 1964)

MUTUAL AGREEMENT

Between the Presbyterian Church in Korea,
the United Presbyterian Church in the U.S.A.,
the Presbyterian Church in the U.S., and the
Presbyterian Church of Australia.

Article 1 Preamble

The Presbyterian Church in Korea and the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S., and the Presbyterian Church of Australia, which have been working for many years in Korea, in order to make more effective in the future their work of the Gospel of Jesus Christ, received from God, enter into a Mutual Agreement as stated below for integrating the missionary work.

Article 2 (Organization)

The Presbyterian Church in Korea shall establish a Department of Cooperative Work with the following rules:

1. Structure:

Department of Cooperative Work: The Department of Cooperative Work shall be established as a department of the General Assembly of the Korean Presbyterian Church, and its membership shall be equally divided between representatives of the Korean Church and representatives of the cooperating sister churches.

Area Departments of Cooperative Work: There shall be an Area Department of Cooperative Work in each area. These Area Departments of Cooperative Work shall be composed of representatives sent by the Presbyteries in the area and by the three missionary organizations. There shall be six such Area Departments of Cooperative Work at the present time. As future circumstances require the number of the Area Departments of Cooperative Work may be changed by the decision of the Department of Cooperative Work and the approval of the General Assembly. (A diagram of this organizational structure is attached herewith). Combined Area Departments may be formed if deemed necessary.

2. Membership. The Department of Cooperative Work shall be composed as follows: Two Korean and two missionary co-worker representatives from each Area; three Korean representatives appointed by the General Assembly; and one representative appointed by each of the cooperating sister churches. These members shall be approved by General Assembly. However, when the number of Area Departments is changed the number of representatives may be changed.

The Presbyteries and the missionary organizations in each area shall elect their representatives in equal numbers to the Area Departments. When a missionary organization has no missionary co-worker assigned to an area it shall send a representative to that area. (see attached sheet)

3. Terms. Members shall be elected for terms of three years, except that General Assembly and sister church representatives shall be elected for one year.

A Proposed Plan for the Reorganization of the D.C.W.

AREA
D. C. W.

<u>PROVINCE</u>	<u>PRESBYTERY</u>	<u>MEMBERSHIP</u>		<u>CENTRAL D.C.W.</u>
		<u>Korean Missionary</u>		
Kyungki Kangwon	Kyungki	2	UP 4	
	Han Nam	2	SP 1	
	Kangwon	1	AP 1	
	Kangdong	1		
ChoongChung North and South	Taejon	2	SP 3	
	ChungPuk	2	UP 2	
	ChoongNam	2	AP 1	
Kyungsang North	KyungPuk	2	UP 4	
	KyungSuh	1	SP 1	
	KyungAn	1	AP 1	2 + 2 = 4
	KyungDong	1		2 + 2 = 4
	KyungChoong	1		2 + 2 = 4
Kyungsang South	KyungNam	2	AP 4	2 + 2 = 4
	Masan	2	SP 1	2 + 2 = 4
	Chinju	2	UP 1	2 + 2 = 4
Chulla North	ChunPuk	2	SP 4	General Assembly = 3
	ChunSuh	1	AP 1	Missions = 3
	Kunsan	2	UP 1	
	Keumjae	1		
Chulla South	Soonchun	2	SP 4	
	Chun Nam	2	UP 1	
	Mokpo	1	AP 1	
	Cheju	1		
				30

As approved by Central D. C. W. May 25, 1964

RULES AND BY-LAWS
of the
DEPARTMENT OF COOPERATIVE WORK
of the General Assembly of the
PRESBYTERIAN CHURCH IN KOREA

ARTICLE I. ORGANIZATION

- Section 1. Name: The name of this Department is: "The Department of Cooperative Work of the General Assembly of the Presbyterian Church in Korea."
- Section 2. Purpose: The purpose of this Department is to fulfill the Mutual Agreement entered into by the Presbyterian Church in Korea, the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., and the Presbyterian Church of Australia in order to exercise still more effectively their calling in the Gospel of Jesus Christ.
- Section 3. Location: This Department shall have Seoul, Korea as its location.

ARTICLE II. MEMBERSHIP AND OFFICERS.

- Section 4. Membership: This Department shall be constituted as follows: Two Korean and two missionary co-worker representatives from each area: Kyungki-Kangwon; Choong Chung Nampuk, Kyungpuk, Kyungnam, Chunpuk, and Chunnam-Cheju;
- three Korean representatives appointed by the General Assembly;
- three representatives appointed one each by each of the Cooperatinve Sister Churches.
- These 30 members shall be approved by the General Assembly of the Presbyterian Church in Korea.
- The number of members may be changed along with the number of Area Departments.
- Section 5. Term of Service: Members shall be elected for terms of three years, except that General Assembly and Sister Church representatives shall be elected for one year. At the time of the initiation of the Department of Cooperative Work the Area Departments shall elect their representatives by yearly classes so that each year at least one person comes up for election.

Representatives from the Areas may serve two terms in succession only.

In case of a vacancy occuring among the representatives on the Department of Cooperative Work of the General Assembly, the officer whose responsibility it is in the body concerned shall appoint a temporary substitute who shall serve until the next meeting of that body.

Section 6. Officers: The officers of the Department shall be the Chairman, Vice-Chairman, Korean Language Secretary, English Language Secretary, and Treasurer.

These officers shall serve one year, being elected annually at the September meeting. The Treasurer may be elected from outside the membership of the Department.

Section 7. Officers' Duties: The duties of the officers shall be as follows:

- (1) Chairman: The Chairman shall call and preside at meetings of the Department in accordance with the Constitution, and may as necessary participate without vote in any committee of the Department.
- (2) Vice-Chairman: The Vice-Chairman shall serve in the absence of the Chairman.
- (3) Secretaries: (One English-language, one Korean-language). The Secretaries shall handle all correspondence and documents of the Department and shall record the minutes in Korean and English. In consultation with the Chairman they shall prepare the work docket of meetings, and shall forward actions of the Department to the bodies concerned.
- (4) Treasurer: The Treasurer shall administer all financial matters connected with the Department's budget, and shall disburse funds as authorized by the Department.
- (5) Auditors: Two Auditors, one Korean and one missionary co-worker, shall be elected to audit the Department's financial records and report at the March meeting.

ARTICLE III. .FUNCTIONS & STRUCTURE.

Section 8. Functions: The functions of the Department shall be:

- (1) Missionary co-workers: The Department of Cooperative Work shall approve the assignment of types and places of work of the missionary co-workers from the Cooperating Sister Churches, subject to the consent of the missionary co-worker concerned. It shall also prepare requests to the Sister Churches for new workers in the furthering of its tasks.
- (2) Cooperative Work Funds: The Department of Cooperative Work shall have jurisdiction over all work funds sent to the Korean Church by the Cooperating Sister Churches, shall prepare request budgets to those Churches, and shall plan and promote the work included in the common task. It shall audit all these funds and their proper use. Designated funds may not be diverted to other uses.

Section 9. Committees:

- (1) The Department shall establish regular work committees as follows:
 - "A" Committees: Evangelism
Education
Medical-Social Welfare
 - "B" Committees: Rules and Personnel
Finance
Interchurch
- (2) Each Committee shall have ten members.
- (3) The Department may co-opt people outside its members to serve on these committees as committee members with voice but no vote.
- (4) Each Committee shall elect a Chairman and a Secretary.
- (5) Officers' Duties: The Chairman shall call meetings and preside. The Secretary shall receive all documents for the Committee, keep the minutes and give these to the Secretary of the Department when the Committee adjourns.
- (6) The Committees shall meet at the regular meetings of the Department.
- (7) Called meetings at other times must be authorized by the Department or under special circumstances by the officers of the Department.
- (8) Each Committee shall make concrete recommendations to the Finance Committee concerning the appropriation of funds for work under its purview.
- (9) As needed, the Department may prepare detailed rules for the operation of these Committees, and may organize temporary committees.

Section 10. Evangelism Committee: The Evangelism Committee is concerned With carrying the Gospel beyond the Church, including evangelism in such categories as Rural-, Industrial-, Student-, Military-, Prison-, Hospital-, and Police-Evangelism and the like, and shall make studies and plans regarding evangelistic work and funds.

Section 11. Education Committee: This Committee shall deal with Church-related educational institutions--colleges and universities, seminaries, Bible institutes, secondary and primary schools, Bible Clubs and the like--and also with publications, audio-visual work, Sunday-schools, laymen's training and like matters.

Section 12. Medical-Social Welfare Committee: This Committee shall deal with medical work, relief funds and undesignated gifts for welfare.

Section 13. Personnel and Rules Committee:

- (1) This Committee shall deal with missionary co-worker personnel matters, with leadership development plans and with matters relating to Rules and By-Laws and other rules.
- (2) Sub-Committees: This committee shall have the following sub-committees:-
 - Missionary Personnel Committee,
 - Leadership Development Committee,
 - Research Committee.

Each sub-committee shall be composed of four or more members, of whom no more than two may be persons not members of the Department of Cooperative Work. All sub-committee members shall be chosen by nomination of the Personnel and Rules Committee and vote of the Department.

The sub-committees shall have no power, but are to interview people and to collect documents, and to make organized presentation of the same to the Rules and Personnel Committee.

- (3) Missionary Personnel Committee: This sub-committee shall conduct necessary interviews and consultations with Area Departments of Cooperative Work, institutions and individuals in connection with the assignment of new missionary co-workers and with moves or changes in work assignment of missionary co-workers. It shall also gather materials pertinent to the pre-furlough evaluation of missionary co-workers.
- (4) Leadership Development Committee: This sub-committee shall conduct interviews, collect documents, evaluate and test leadership-development candidates.
- (5) Research Committee: This sub-committee shall make studies of overall strategy concerning personnel and studies for the missionary co-worker reinforcement request list and for the good use of missionary co-workers now serving.

Section 14. Interchurch Committee: This Committee shall develop policy and plans relating to finance and cooperation, in conjunction with all interchurch institutions, organizations and committees with which the Department of Cooperative Work has to do.

- Section 15. Finance Committee: This Committee shall be responsible for the general oversight of the treasury system of the Department. The Treasurer shall be a member. The financial rules are as in Appendix "1".
- Section 16. Nominating Committee: The Nominating Committee shall be composed of one each from among each Area's representatives, and make all nominations not otherwise noted.
- Section 17. Orientation Committee: While new missionaries will spend two years in language school and during that time will prepare in many ways for their missionary work, the Department of Cooperative for its part shall devise plans to enable it to give them information upon the life and calling of the Church and to provide the training they will need. For this function a New Missionary Co-Worker Orientation Committee shall be elected by the Department upon nomination by the Personnel and Rules Committee, to consist of six members, three Korean and three missionary co-worker, elected for a three year period.

ARTICLE IV. MEETINGS.

Section 18. Regular Meetings.

- (1) This Department of Cooperative Work shall have four regular meetings a year, March, June, September, and December. Each meeting shall set the time and place of the next regular meeting. When extraordinary circumstances compel a change of date the Chairman shall secure the approval of five members of the Department, and must notify all members not less than fifteen days prior to the new date.
- (2) March Meeting: To include matters on past year's reports and audits, and preparatory budget for next.
- (3) June: To include matters on personnel, leadership development, special study conferences, relief budget preparation, and this Department's report to General Assembly.
- (4) September: To include election of officers; study of reports and requests from the General Assembly.
- (5) December: To include final adoption of budget for the new year.

- Section 19. Special Meetings: Special meetings shall be called by the Chairman upon the written request of six or more persons or upon the written request of two or more Area Departments of Cooperative Work. Notice of time and agenda must be sent fifteen days prior to the meeting.

- Section 20. Rules of Order: A quorum for business shall be a majority of the members, with each Area represented. The Rules of Order shall be the General Assembly's "Rules for Regular Meetings of Judicatories." All motions shall be read in Korean and English before the vote is put.
- Section 21. Minutes: Minutes shall be kept in English and Korean. In the case of a discrepancy, the Korean shall be normative.

ARTICLE V. AREA DEPARTMENTS OF COOPERATIVE WORK

- Section 22. Establishment: There shall be an Area Department of Cooperative Work in each Area. They shall be composed of representatives from the Presbyteries in the Area and from the three missions. These Departments shall be organized according to the Mutual Agreement. As the future requires, changes in the number of Area Departments shall be made by vote of the General Assembly Department of Cooperative Work and endorsed by the General Assembly. The Area Departments shall prepare rules patterned on those of the General Assembly Department, and subject to its approval.
- Section 23. Appeals: When an Area Department considers an action of the General Assembly Department to violate the Mutual Agreement or the Rules and By-Laws, it may within one month of the taking of the action submit an appeal for reconsideration to the Department. This appeal shall be submitted in writing to both Secretaries. When it is received the action in question shall be suspended ("postponed").

ARTICLE VI. AMENDMENTS.

- Section 24. Amendments: Amendments shall require approval of two-thirds of the Department members present, and approval by two-thirds of the Area Departments of Cooperative Work.

PARTNERSHIP IN MISSION IN KOREA

by Dr. Donald Black at the
consultation on partnership in Mission

Seoul, Korea

November 9, 1965

Introduction:

We have come to the end of almost a year of a new experiment. We are grateful for the hours spent by so many of you in finding new ways of working together. I am sure this has called for many more hours of meeting than many of you had anticipated. We are grateful for what has been accomplished.

Our meeting here is part of a process by which we study and learn together. Each of our Boards has been reexamining its program and policies. The Board of World Missions of the Presbyterian Church in the United States held a consultation at Montreat just three years ago. The findings of that consultation have been very significant, and the Board and Churches have together been studying ways of implementing them. The Commission on Ecumenical Mission and Relations of the United Presbyterian Church went through a process of study which resulted in a presentation of the Advisory Study Report in 1961. Since that time, we have been examining with the Churches the implications of this report. The Board of Missions of the Australian Presbyterian Church has also been examining its policies in various fields, although they have presented no formal study. Out of this sort of study and exploration has come a phrase, "Partnership in Mission." How it applies to the situation in Korea takes study and experiment. We must be ready to adjust, willing to develop new procedures.

In the Ecumenical Review of May 1965, printed here in Korea, Stan Wilson presented an article, "The Policy and Work of Ecumenical Mission." In it he outlined four stages of Mission history:

1. The Mission Era--this is controlled by a foreign group.
2. The Church Mission Cooperation Era-- the foreign group and the national Church are working side by side.
3. The Intergration Era--this is where the Mission goes out of existence and its work is integrated into the Church. Our Commission on Ecumenical Mission and Relations has had many different arrangements by which this has taken place. The experience has been different in each place. It has on occasion led to many misunderstandings. We have tried to go beyond this into the fourth period, which we are now calling "Partnership in Mission."
4. Partnership in Mission Era--here we have two or more Churches working together at the missionary task of the Church. We want to speak on this subject today.

We will touch on four subjects:

1. The integrity and selfhood of the Churches involved
2. The areas of partnership
3. The proper use of personnel
4. The designation and reporting of funds.

1. THE INTEGRITY AND SELFHOOD OF THE CHURCHES INVOLVED

We have respect and affection for the Presbyterian Church of Korea. The ties which bind us as partners are more than eighty years old. We know we are part of the one Body of Christ, and any arrangements we make in working together must express our respect for each other and thus protect the integrity of all the Churches that are involved.

A. The Church at the Local Level

In India, the rural evangelists were employed under the Mission. At the time of integration, their work was transferred to the Synod and they become known as rural pastors. The budget which paid their salaries was transferred with the responsibility. The rural church in India is very poor. During the years which followed, there was much talk about self-support. But because the Church was very poor, no progress was made. After ten years, we reviewed the situation and this is what we discovered. First, that these pastors felt no responsibility to the local congregations for, after all, they were supervised by the Synod. The Synod and the pastors felt no real responsibility for each other because the money for these pastors' support came from New York. In fact, we discovered that these rural pastors felt they were the employees of the Commission on Ecumenical Mission and Relations, with its headquarters in the U.S.A. The tragedy of this situation is that the Church could not find its own life and that the very process of trying to help the Church in the pastoral ministry had led to a misunderstanding of the very nature of the Church itself.

In Chile, the Presbyterian Church is a small Church. Our United Presbyterian Church had been assisting it with an annual grant of funds. This was being used to help various pastoral situations, to be used for the administration of the Presbytery and its general work. A dispute arose in this Church and some of it centered around the use of the funds from New York. We discovered, in a consultation similar to this one, that the Church actually believed that we want that money coming into the Church in order that we could manipulate its inner life. They asked us if we would be willing to remove all of it and were surprised when we agreed. The question was raised whether these funds could not be redirected into something like Church extension or an outreach evangelism program. Their reply was: "No, not at this time. As long as money is coming into our Church, we cannot find our own life. Let all of it be removed, with the exception of the support for the theological education institution which is just being started. Once this money is out of the life of our Church, then we can work as partners with you in such matters as approach to the university world and Church extension. But as long as this money comes, we cannot find our own life."

In Guatemala, it seems that the local evangelism in some congregations is strong. The people are reaching out to their neighbors and friends. Some congregations support extra preaching points. Of course, no Church is perfect, but there is a sense of responsibility. One also feels that there has developed a sense of responsibility for the Church's life in the Presbytery level. But then when we come to the Synod, the picture is different. The Presbyterian Church should be a drawing together of resources. The congregations have pastors and laymen; these people have funds; this is what they bring into the life of the church. When a congregation comes to the Presbytery, and as Presbyteries come to the Synod or General Assembly level, they bring these resources which can be blended into one total Church program. To use an expression which we have in America, it means that they are bringing their ingredients together to bake a pie. Not in Guatemala. One gained the feeling that when these people came to the Synod level, it was to cut a pie which had been baked in New York. And this can cause divisions within a Church.

Partnership in Mission by Donald Black

B. The Structure of the Church

In India, as institutions and the institutional work of the Mission were turned over to the Church, the Churches reconsidered their structure. Now the Church Council, and its Executive, includes representatives of the schools and hospitals and other projects which are related to the Synod itself. The very presence of these programs, started by the Missions and financed from abroad, has altered the structure of the Church court. The ecclesiastical meetings have now added a note which makes them like corporation meetings with a business of running schools and clinics, rather than a Church court which must be concerned with the spiritual life of the people.

In Colombia, at the time of integration, when new responsibilities were placed on the Synod, it was indicated that the Synod needed a full-time Secretary. We agreed and offered to support the office. We indicated that we would start with a grant and the Synod would increase its own support. Eventually it would become fully responsible. The grant of money was made to the Synod and they could choose their own man. And this was done. But both the Synod and the man knew that his support came from New York. Therefore, the Secretary's own colleagues began to reject his leadership when he was trying to act in a way he felt to be responsible. Those who disagreed with him said he was New York's man. Finally, one of the Secretaries recommended that the job be a half-time job and that the Synod support it entirely,

In Thailand, the General Secretary of the Church of Christ in Thailand discovered at a meeting of several Churches of Asia that most of the Churches supported their own officials. And when it was revealed that some of his support came from the U.S.A., he was put in a position which made him aware of his need to be supported by his own Church. Last May, when we met at a consultation similar to this, he proposed that the Church begin to take over his support as quickly as possible. In this way, he will always be Thailand's man in any contacts he makes and can never be accused of being a man who is supported and even slightly controlled by New York. The integrity and the selfhood of the Church demand that it support its own administration.

C. The Churches in Australia and the U.S.A.

The Churches in Australia and the U.S.A. are Churches which are committed to Christ's mission in the whole world. They must be free to use the resources which God has given to them and they feel led by the Holy Spirit.

In Syria-Lebanon, the Mission was integrated into the Church. Then the Church raised the question: "Since the Mission was your 'agent' in Syria-Lebanon, are we not your agent now?" We replied "No" for two reasons. First, the Church in Syria-Lebanon is a Church in its own right. If it acts as an agent for the Church in America, others will think it is our United Presbyterian Church. It must be a Church within its own nation and testify to that among its neighbors. Otherwise, people will say to it: "Are we hearing the voice of Lebanon or an echo of New York?" The second reason for which we said "No" was that the United Presbyterian Church in the United States of America is a Church and no one else can speak for it, even in Lebanon. As we work at this matter of partnership, we must make sure that each of us respects the other, even when we are related as partners in certain Mission activities. The integrity of each Church must be protected.

Partnership in Mission by Donald Black

In Egypt, in the midst of discussion, a pastor said: "You just send us the people and money and we will decide how to use them." His Egyptian colleagues rejected this decision. They treated us as a Church--not as money raisers and recruiters of personnel. We are not just a source of money and people; we are a Church committed to Christ's mission and willing to be partners in that mission with other Churches.

II. AREAS OF PARTNERSHIP

We have said we would be partners in missionary activity. Let us look at the things that we can do together and remember that these are for all the people of Korea. In Thailand, we were engaged in a consultation similar to this. For quite some time we listened to the need of the Church of Christ in Thailand. And then someone raised the question: "What are the needs of Thailand to which both of us have been called to minister in Christ's name?" You can see that the discussion had to take a different turn when we faced that question. It was a thrilling thing this morning to hear the Moderator in his speech make reference to the needs of Korea and the way in which Christ has called us together to meet them. And as we consider the needs of Korea, let us look at the things which we can do together. These fall into three areas:

A. The Extension of the Church's Witness and Service into New Areas of Society.

1. Industrial Evangelism. This is one which we have already had before us. But society changes and calls for new experiments for research and study. It means a shifting of resources, the setting of a new direction for almost every part of the Church's life. Taiwan, and the Church of Taiwan, asked for some help in getting started in this program. We sent the Rev. George Todd for three years to help them find a way and to conduct experiments. But now the Church is carrying on. Personnel supplied by the other supporting agencies such as the Presbyterian Church in the U.S. are helping it develop this new aspect of its life. We can work together on this sort of an item, but the strategy is to help the Churches meet the industrial world in which they already live. and certainly there is much hope and promise for this in Korea.

2. University world. Here is an area which is exploding in every society. In Indonesia, there are now more universities with an enrollment over one thousand than there were individuals graduated from the universities twenty years ago. But still, as we consider this, we have to consider how we can develop the ways of the Church's ministering to this part of its world. And we must remember that no Church any place in the world has found the answer of how to minister to university students.

3. There is the military community which is so important in the life of Korea.

4. There are new rural areas which are not yet claimed. The plan proposed for evangelizing Korea emphasizes this as a possibility.

B. The Involvement of the Church in Major Areas of Human Concern Which Have Been Traditional Activities--by this, I mean education, medicine, social service

Partnership in Mission by Donald Black

We must remember that this is to be directed to all people. In the consultation in Thailand, the question was raised: "What is the purpose of the Church hospitals?" A rural pastor stood and said he felt that the Christian hospitals existed to give medical care for Christians and especially free care for the pastors. The Thai doctor, who was Superintendent of the Medical Committee of a hospital and Chairman of the Medical Committee, answered him. "No," he replied, "We are here for all people. We will make no favorites because they are Christian." Years ago, we rejected the idea of rice Christians; we are not now going to accept penicillin Christians.

As we deal with the institutions involved in this type of work, we must seek ways to root these institutions in the resources of this nation and society. This may be a new pattern of man. We may have to consolidate the involvements which we have. But we cannot permanently rest the life of these institutions on resources from outside the nation.

C. Strengthen the Church for Witness in the World

These will be limited programs, and again we must try to find the ways in which the Church can make these programs her own responsibility.

1. Theological Education and projects for upgrading the ministry. These will occupy our attention and are something which we can share together, but they should not permanently depend on resources outside the Church.

2. Christian Education and the development of ways to teach the Scriptures to each generation. Here again, we can work together in the development of curriculum and the training of teachers, in the organization of Sunday School and Christian Education programs. But the resources and the activities really belong to the Church.

We have listed areas where we will consider working in partnership. In these areas we would want to discuss with you until we have agreed on the things we would do together. Remember, there are some areas of activity within the Presbyterian Church of Korea where we would not be in partnership. We have no interest in becoming involved in the internal affairs of another Church. But at those points where we share in activities of mission, we want to be responsible partners. This leads to a discussion of the resources we bring; they are personnel and funds.

III. THE PROPER USE OF PERSONNEL

The greatest resource one Church has to share with another is life. This we share with you when we share our missionary co-workers.

In Syria-Lebanon, when the Mission was gone and the Church assumed responsibility, there was a period of uncertainty. Change brings insecurity. There was a considerable loss of morale among the fraternal workers for two or three years. But the General Secretary of the Church saved the day. Rev. Ibrahim Dagher is a man of warm heart. He was concerned for these Americans placed in the care of his Church. He moved with a pastoral spirit and inspired confidence. It was not easy for either the Church or the Americans during this period. But a sense of responsibility by a Lebanese Church leader saved the situation.

Partnership in Mission by Donald Black

Our people have two things which they bring. The first is vocational competence. They are good doctors, teachers, evangelists, and so forth. In this way, they fit a particular job. Second, they have what we would call a missionary call or missionary intention, a conviction that God wants them here. Now these both must be taken into consideration. In some way these people must be used so that they can express both their vocational competence and their missionary intention. And if the Church cannot really find a way to use them, it should indicate this. It is not fair to a man to keep him in a wrong place simply because courtesy says you should not send him home. But before you do this, we ask that you give him every chance. A personnel Committee in Colombia met during busy Synod days, and yet they gave more than four hours for one man with whom they were having some difficulty in finding a location. They wanted him to have every chance. And his missionary colleagues had to admit that the Church was far more patient than his Mission would have been.

IV. THE DESIGNATION AND REPORTING OF FUNDS

The other resource which we bring is that of money. It too comes out of the life of our people, and we must be careful in the way we use it.

We must plan and agree on the things we are going to do together. We know that the major resources of a Christian work in Korea are the resources of the Church here. Korean personnel and Korean funds will carry on the life of the Church. The way the nationwide evangelism campaign has gone is an example. And what we agree to do, together with the resources which we as cooperating Churches bring, must be clearly stated.

The budget requests which are then sent to the cooperating Churches must reflect these agreements. This is not easy. To undertake something new may call for some severe adjustments in budget. Let me give an example from our Commission's experience. We have felt it important to see that personnel in every country represent the many races and nations in the Body of Christ. We have worked out specific agreements in every case which will help these people get to the place where they can serve. They are not appointed by us, but agreements are made in which we are involved, along with the sending and the receiving Church, and all participate in this report. Thus, we assist a Japanese doctor to get to Indonesia, a Filipino nurse to Ethiopia, a Spanish doctor to Africa. This year, we were faced with a difficult decision. Should we continue this and undertake some of the opportunities in this field when we are in a very difficult budget situation? We decided that we would because we are committed to this approach through internationalization of personnel, and therefore we deliberately cut the number of Americans we will appoint in order to help such international efforts. It was not an easy decision, but it reflected our commitment to this ideal.

Once we as cooperating Churches and the Presbyterian Church of Korea agree on a program and see a budget which supports it, we will respond as we are able. And each of our Churches must respond as it feels led by the Holy Spirit. Our resources are then for this program on which we as partners have agreed.

And we therefore request financial reports which will show that the program was carried out; this is responsible partnership. We expect to be responsible in supporting programs; we request reports reflecting the use of these resources.

Partnership in Mission by Donald Black

In Taiwan, a Synod started a new vocational college. They asked us according to Boards to look with favor on requests for funds and personnel. All supporting agencies said that in fairness they could not respond, they are involved in too many schools now. The Synod may go ahead and found that school, but none of the supporting Boards will want either personnel or funds assigned to that institution, and they have made it clear.

Conclusion:

We want to say again that we have the greatest respect for the Presbyterian Church of Korea. I have shared many illustrations because I know all these problems do not now exist in Korea, but I have been asked to share some of the issues of partnership and use illustrations from our experiences in other part of the world. This we have done. But as we now look at the task in Korea, we will work together and share in a common task, for we have a common purpose to glorify God and do His work.

KOREA CALLING

VOL. III, No. 6

JUNE, 1964

Graham Hospital School of Nursing by Margaret Pritchard



Miss Margaret Pritchard with a class of nurses

When I came to Korea in 1930 we were unable to find even one graduate nurse to help in the Graham Hospital in Kwangju. Two years later we were able to secure one Severance Hospital graduate. In those days we were confronted with two overwhelming needs in the field of nursing. One was for well-trained nurses and the other was for Public Health nursing. Our reasoning at the time was that the training of nurses must come first, for only when enough qualified nurses were available could the public health needs begin to be met. A small school of nursing was started in Kwangju from which ten nurses were graduated prior to World War II. A class of sixteen student nurses had just been capped when the rising war clouds caused the closing of our mission work. Four of the graduates of that period are still active in the nursing field today. In 1947, following the close of World War II, Dr. and Mrs. Paul Crane and I returned to Korea. We were assigned to Chonju to establish a teaching center for the training of doctors, nurses and laboratory technicians. A nursing school building was completed and the nursing school opened June first 1950 with a class of twenty students. Again war interrupted. June 20th 1950 the Korean War started causing the school to be closed. In January 1952 the school was reopened when ten of the original twenty students made a second start. They all com-

pleted the three years course and enjoy the distinction of being the first graduates of this school. Two of the first class are serving in responsible positions in this hospital at the present time.

In recent years nursing standards in the country have made gratifying progress. The present entrance requirements are: high school graduation, baptized Christian, eighteen to thirty of age. This school has always required applicants to be baptized Christians in good standing in their church. The school is recognized by the National Educational Department as a junior college level school. In February of this year, ninety-seven applicants took the entrance examination, and from this number twenty-two girls were chosen for the present first year class. The graduates of the school now number one hundred and ninety-eight. These nurses are serving all over South Korea from Seoul to Pusan, as institutional nurses, in the field of public health, in orphanages, as private midwives, in private hospitals, as school nurses and in other nursing capacities. Only twenty of the one hundred and ninety-eight graduates are not in active nursing positions. Three are this years graduates who have not yet been employed and the others are using their training as homemakers and mothers. Eight of the graduates of this school are in the U.S.A. as exchange nurses getting further training and experience. One is in Canada and one in Australia doing post-graduate work. One is in Italy.

There are sixty-six students in the school at the present time, twenty-two in each class. We are grateful for a Christian faculty who are faithful and loyal in their duties. We feel very fortunate to have three married missionary nurses in the station who serve as teachers in the school. One of our Korean nurses is at present in the States studying to better equip herself as a teacher. There is much that is needed in the way of better teaching facilities and much that could be improved. We are grateful to God for His blessing upon the school and grateful for the graduates who are serving God by serving their people.

Margaret Pritchard, R.N.
Director, School of Nursing
Southern Presbyterian

Note

Word has just been received of the death of Dr. Esson Gale at Bay City, Michigan. Many will remember the year that Dr. and Mrs. Gale spent with us in Seoul, a few years ago.

Young Nak Church

by Allen D. Clark

The best-known Protestant church in Korea today is by no means the oldest. It is the Young Nak Presbyterian Church, said to be the largest in East Asia, which had its beginning in 1945. In 1944, Rev. Han Kyung-Chik, then pastor of the Second Church of Sin Euiju, on the Yalu River, had been forced by the Japanese to give up his pastorate and was in charge of an orphanage. When the Communists took over, it soon proved wise for him to refugee south with many others and he reached Seoul Oct. 1, 1945. The town was full of bewildered refugees. A group of these got together and on Nov. 25th seven of them formed the nucleus of what was later to be the Young Nak Church. On Dec. 2nd, services were begun under the name of the "Bethany Church," in what is now the Bethlehem Building on the premises, with 27 attending.

The work rapidly snowballed. Feb. 10th, a young people's society was organized with 229 members, Aug. 5th, a women's society with 200 members; Sept. 20th, the deaf congregation of 60 members; in November, the church was formally enrolled in the Kyunggi Presbytery and the name changed to "Young Nak"; the same month, the first evangelistic project was undertaken, which later developed into the First Church of Inchun; by the end of the year, there was a constituency of 1,438.

The snowballing continued. January 1947, they began holding two morning services, a program which was continued until this year, when it became three. By the end of the year, the constituency was 4,435. By the spring of 1949, they had outgrown the former Shinto temple and the tents in which they had been meeting and a proper church building was a necessity. The building was completed to the point where the first services could be held in it on June 4, 1950, and a special week of Bible study conference was held under the leadership of Rev. Lee Tai-Young, for 33 years missionary of the Korean Church to China.

June 25, 1950 brought the Communist invasion and most of the church people refugeeed south again ahead of the armies. In Taegu, Dr. Han was one of those who set up the Christian Patriotic Council to aid refugees. Within a few days after MacArthur's men reoccupied Seoul, the following September, Dr. Han was back at his church. The Communists had tried to burn the church and had left a large hole in the floor, but the building was otherwise unharmed. One tragedy was the death of Elder Kim Eung-Nak who came out of hiding a little too soon, on the day the Communists were evacuating the city, hoping to protect the unfinished church from vandalism. He was followed by Communist soldiers, but was allowed to go into the church to pray before they shot him. There is a simple monument to his memory on the terrace at the side of the church.

Toward the end of the following December, the Chinese Communists entered the war and Seoul was evacuated again. When Dr. Han returned to the city in July, the destruction was beyond description. For blocks in every direction, there was hardly a building



standing.

Meanwhile, the congregation had not been idle. Those who had refugeeed to Pusan began services on Jan. 11, 1951, out of which grew the Pusan Young Nak Church. In February, the Taegu refugees began the Taegu Young Nak Church, in the Taegu YMCA. In January 1952, the Cheiju Young Nak Church was begun. These three congregations still continue to flourish, even after the return of the original congregation to Seoul. It was understood among the members of the three branch churches that they would win someone to take their places before they returned to Seoul. They would not start a new church and then go off and leave it empty.

The Truce was signed in July 1953 and, in September, services were started again at the Seoul Young Nak Church. The building was completed and dedicated Dec. 19, 1954. The following April (1955), the General Assembly of the Korean Presbyterian Church met here and Dr. Han was elected Moderator. At this time, there was a commissioning service for the newly appointed missionaries to Thailand, Rev. and Mrs. Choi Chan-Young, who have been supported by this church in that field. Mrs. Choi is a doctor and the two have won an enthusiastic acceptance in the Thai field, where Mr. Choi is currently serving as Secretary for the Bible Society.

Numerous other meetings have been held at Young Nak, including several annual Bible conferences for pastors and church workers from all over the country, under the leadership of Dr. Bob Pierce of World Vision.

More than in the case of churches with a longer history, the story of Young Nak is in large measure "the lengthened shadow of a man," and that man is Dr. Han Kyung-Chik. And yet Dr. Han would be the first to say that the remarkable program and outreach of this church is equally due, under God, to the faithful service and dedicated vision of the officers of the church and of the associate pastors who have worked with him. At present, there are four associate pastors, in addition to the full-time pastor of the deaf congregation (which is a story that deserves a separate telling).

The work of the five pastors is divided as follows: Dr. Han Kyung-Chik carries the bulk of the preaching work and general administration. Rev. Kim Chong-Sup carries the visitation. Rev. Hong Tong-Keun has

the Christian Education program for college age and up; Rev. Lee Sun-Young for high school age and down; Rev. Noh Ki-Won supervises the evangelistic outreach projects of the church.

The congregation is organized into 132 neighborhood groupings of 20 family units, to each of which an elder, a deacon and two women officers are assigned for visitation and counselling. The groups meet at least once a month for cottage prayer services among themselves; some meet much oftener. At Christmas, Easter, etc., all the groups hold simultaneous prayer groups. This maintains the personal fellowship, even in so large a congregation as Young Nak has become.

Merely to list the expressions of dedicated imagination that are found in the activities of this church leaves one slightly breathless. A recent church bulletin gave the adult attendance for the previous Sunday at 5,400, with a Sunday School of 2,200, and a total offering of some \$1,300.

Within a few days of their first arrival in Seoul, the problem of children separated from their fleeing families was an acute one which resulted in the present Po Rin Won Orphanage, begun in 1947, which has about 170 children.

Equally acute were the needs of numerous widows resulting from the war, which found expression in the Tabitha Widows' Home, in 1951. (This also requires a separate article to do it justice, but for the benefit of those who came in late, it might be well to explain that a "widows' home" is not a sort of home for indigent old ladies. Widows' homes are church-sponsored projects which provide one small room and a tiny kitchen for housing each widow and her family of small children. This gives her a roof over her head, after which it is up to her to earn the family's support.) The Tabitha Widows' Home houses 35 widows' families, a total of 121 individuals. Most widows' homes have more orphans than the average orphanage.

A parallel need was in the care of the aged, and an Old People's Home was begun, in 1953, for elderly people whose normal support by savings or by relatives had been lost to them in the war. There are 33 of these being cared for.

The size of the Sunday offering mentioned above could easily give the impression that Young Nak is a wealthy church, which is not entirely correct. The majority of the members are in very modest circumstances, and some are quite poor. Consequently, these uprooted people found the education of their children a serious problem, for there are no free schools in Korea. A Bible Club (i.e. a day school for underprivileged children) was therefore started in 1951, to care for the orphans and other children of the community. This grew until an educational building was needed to care for the large Sunday School and the week-day school. This is a four-story building at the side of the church. It now houses an excellent (registered) primary school of 320 students and an evening Junior-Senior High School of 350.

Everyone who visits Young Nak is impressed by the choir, which is equal to the finest to be heard anywhere. There is also an excellent high school choir which sings periodically for services.

Mention has been made of the deaf congregation, begun in 1946, which meets in the downstairs auditorium while the main congregation is holding forth

upstairs. There is a Sunday School of 150 and an average church attendance of 150-200 from all over the city.

The Taikwang Boys' High School got its start here, in 1948, to meet the need for education of boys from refugee families. Also, Soongsil College (Union Christian College), begun in Pyongyang in 1906 and closed by the Japanese over the Shinto Shrine difficulties, was reopened after 16 years, with a very moving ceremony at Young Nak Church, in 1955, and moved to its own campus in 1957.

In 1958, a weekly radio program, "the Hour of Hope" (similar to Billy Graham's "Hour of Decision") was begun and is now in its 7th year, being given at 8:30 Saturday evening and at 6 A. M. Sunday. The response has been very good.

The remarkable evangelistic outreach program of the church is reflected in the report to the congregation by their department of evangelism, April 5th: "We present a report of the results of evangelism over the past 18 years of foreign missionary work, new churches begun, radio, literature, personal evangelism, audio-visual, together with this year's new hospital, industrial and street rescue evangelism." The report lists 45 new churches formerly helped (10 of them in Seoul, the rest in 6 adjoining provinces and one in Formosa) and 41 other such new church projects now being supported, aside from the Thailand missionaries.

On a recent Sunday morning, the sermon centered on the double responsibility of Korean Christians to share the Gospel with the unsaved and to share their goods with the needy. In line with this latter emphasis, a goal of nearly \$4,000 was set for a special offering for this work, to be received the following Sunday.

This is a church that dreams and works in large terms and is a consequent inspiration to all of us.

Allen D. Clark

United Presbyterian Mission

Book Chart

A new book on Korea interests all of us, and one has just come to hand. It is Richard Rutt's "**Korean Works and Days**" (pub. Tuttle, Tokyo, \$5.75). For those who know Father Rutt as friend and associate, little will need to be said to commend the obviously commendable. The contents are indicated by the subtitle, "Notes from the Diary of a Country Priest", the parish being his former one at Anjung, a village some distance to the southwest from Seoul. The book is cast in the form of a month-by-month series of sketches on the life of the village and, before the year is out, a good share of what concerns the village and its people has been touched upon. I was reminded of David Grayson's "Adventures in Contentment," also a leisurely series of pictures of country life.

My reaction to the title seems to be, like that of others with whom I have discussed it, negative. Only when you read the brief quoted ascription from Hesiod's "Works and Days" do you realize what the author had in mind. That is, instead of Roman Works and Days, this is about Korean Works and Days. But I confess to having almost forgotten who Hesiod was, and my own first impression of the title was that some Korean high school student of English must have made it up, for it sounded like the kind of half-

way English that I am always correcting for aspiring students! A more informative title would have been better for non-Hesiod fans among us.

Several years ago, Father Rutt was announced to give a talk at the monthly meeting of the Royal Asiatic Society on "Village Life in Korea" or something similar. I reacted with, "What on earth can he say about village life that hasn't been said fifty times before?" but, knowing Father Rutt, I loyally went to the meeting—and enjoyed as delightful and informative an evening as the heart could wish. In his months in Anjung, he had discovered facets of village life which I had little known, even after years of work in country villages, and I found it a profitable experience.

The present book is an expansion of that evening and I trust that you will enjoy it as I have done. If you are not familiar with Korean country life, this will open some windows for you. If you are, it will recall many pictures in your own gallery of memories and perhaps add details to those pictures. There are points at which my own comments on certain things would differ from Father Rutt's, but this is his book, not mine. I commend it to your attention.

Copies may be secured through the Royal Asiatic Society.

A Visit to Chungju

Mrs. Dorothy Phillabaum

My first trip to Korea was in the fall of 1962. I did not know just what to expect, though I had looked forward to the visit to this charming country. One hears so many things from fellow-travellers along the way—sometimes not the best about the country or its people.

When I arrived in Pusan, I found Helen McClain there awaiting the ship's arrival to greet a Chinese pastor who was coming to the Chinese Church in Taegu. We became acquainted and, when she found I was to go to Chungju to be with the Spencers, she persuaded me to leave the ship here, instead of going on to Incheon. We travelled together to Taegu, where I spent three delightful days and there met Miss Minnie Davie and was able to go with her on to Chungju.

My 1962 trip was in the fall, just as the countryside was taking on its autumn coloring. As I am from California, this was more or less new to me, as we do not have these marked changes of season, and it was indeed a pleasure to me.

But as I returned this time, everything was cold and brown. As a Californian, I found this distasteful to me, for I love the greenness, the aliveness of the beauty of God's Nature. But, after a couple of weeks, the green shoots started to come alive, the willows showed their waving delicate greens, the azaleas their lovely colors, the beautiful forsythia and the cherry blossoms, and many others. Each day brought alive the fields of



rice and barley, and one could almost see fields growing before his eyes. Yes, it is good to see, each day, how God's great out-of-doors can come alive.

God says, "Men have eyes to see, but they see not." How the blind must long to have eyes that they might see, yet I have never been more aware of the fact that they do see. Perhaps not with their eyes, but with their hands. How interesting it is to see a small group of boys going through an automobile or jeep, fingering the entire outside and each small section of the inside; walking the entire length of the compound, finding their way, not slowly, but at a fast walk, or running, to the place where a long board has been placed for them to use a slide. It is just outside the Spencers' window and one can watch quite clearly. They place their feet on the board, squat or sometimes stand erect, and then slide down. Sometimes they are alone, sometimes there are two or three together, sliding with hands on each other's shoulders.

Eyes to see? Mr. Kim of the Boys' Home was in the yard of the Blind Home, the other day, with his motorcycle. The boys were thrilled, each one checking it over so that he would know what it looked like. Mr. Kim allowed each boy in turn the privilege of a short ride around the yard. They did not have to be placed on it; they got on without difficulty, and had a ride they would never forget. Eyes to see?

Last week, Dr. Paik of the Taegu Hospital was at the Home to check eyes and ears and I acted as secretary, noting down the condition of each. With 93 boys and girls, it called for speed. It was heart-breaking to hear so often, "eyes hopeless," "eyes hopeless," "eyes hopeless." Only about five had any hope of corneal transplant.

Last evening, we went across to the little church. A returned Korean missionary from Thailand was preaching for the week. There was a good crowd, but most of all, the moment we entered, I felt the Presence of God to be very pronounced. A very few times within my lifetime has this been the case with me, but this I know without a doubt—Christ walked among us there. One of the blind girls sang a solo, "How great Thou art." She has a beautiful voice and sang with definite conviction, that her God was great.

Yes, our God is great! Whether we have eyes with which we are fortunate enough to see, or whether God has made it necessary for us to see with our hands, our God is great, if we but trust Him.

Mrs. Dorothy Phillabaum.

(Note: Mrs. Dorothy Phillabaum, a Baptist, retired 2 years or so ago from her work with an oil company in California and has since been travelling around the world doing volunteer missionary work in 35 countries. Her secretarial aid was most welcome in Chungju.)

KOREA CALLING

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year or 10 to one address

KOREA CALLING

VOL. III, No. 10

NOVEMBER, 1964

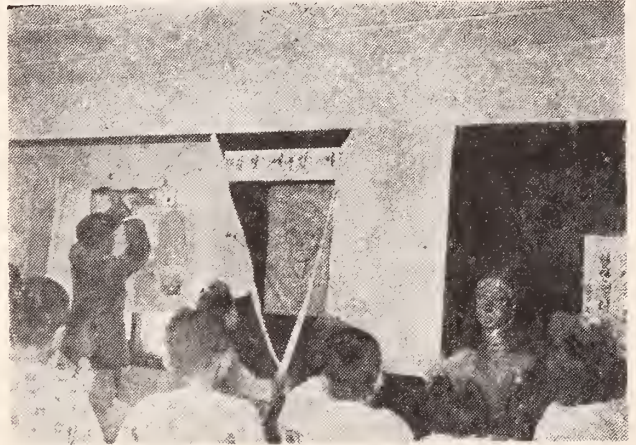
Five Years Later



The Crippled Children's Center of Severance Medical Center, Yonsei University, celebrated its fifth anniversary with a reception on October first. The high light of the afternoon was the unveiling of a plaque of Mrs. Edward Adams, made by the children to honor the founder of the Crippled Children's Center. Mr. and Mrs. Dick Adams were present to receive the honors for Mrs. Adams.

Since the start by Mrs. Adams in 1959, the Crippled Children's Center has treated 255 patients at the Center, and 2,380 through the Out Patient Clinic. Rehabilitation has been accomplished with surgery, physical therapy and education, accompanied by large quantities of T.L.C. (tender loving care) given by the entire staff and many volunteers. It has been our aim to help these children physically, mentally and spiritually toward a more normal and useful life.

We have not been able to do this alone. The help of our many friends was very evident at our birthday celebration when we tried to thank all of them for our first five years. Our children were all dressed in gay new winter pajamas made for us by a group of Latter Day Saints in America who sew for us the year round and supply most of our linens, bedding and clothing. Other women's groups in the United States also have a hand in donating many of our extras. Much of the children's work displayed at the Center was made under the guidance of volunteer workers. Our Sunday School is entirely taught by student volunteers. Our regular school, approved by the Ministry of Education, is supported in part by the Seoul Rotary Club. We have twenty-one pupils including children from the Amputee Center. The Seoul Rotary Club also has given us our rose-garden and thus supplied the flowers for our reception. Our new T. V. was a



gift from friends both in Korea and the United States.

Church World Service from our very beginning has helped balance our financial budget, both with a subsidy each year and with donations of food and clothing. The USOM Women's Club and many other local organizations have frequently under-written the costs of surgery and braces for those who cannot pay. Many Church groups at home are helping with the support of our free beds.

This year Helen Keller has been an inspiring figure for our children as they have learned about her in school. With clay they made an excellent head of Miss Keller as a child. This, together with a little play of her early life put on by the children for our anniversary celebration, gives evidence of much that has been accomplished in the five years. These skills are the rewards gained by many long hours of physical therapy and exercise every day. Two physical therapists are at our Center full time under the direction of the Physical Therapy Department of Severance Hospital. These physical therapists, our nurses' aids, and entire housekeeping staff all feel a great sense of pride when they see our children, many of whom could not walk when they arrived, able to entertain in honor of these friends who have all stood by to help us through our first five years.

Mention also should be made of the work of Mrs. Kenneth Scott and Mrs. Burton Arundale who continued management and direction of the Crippled Children's Center after Mrs. Adams left. Dr. Chung-Bin Chu, our present director, and his able staff from Severance Medical College with our support and friendship will make every effort to keep this dream of Mrs. Adams a real and living testimony to our heavenly Father, under whose guidance we are all working.

Mrs. Mark Richelsen
Crippled Children's Center

WHY HAVE A DAY NURSERY?

Soon after the Korean War we learned of many refugee mothers who were working all day long at low wages, whose small children were uncared for hours at a time. This need was brought to my attention and to that of my sister, Miss Olivette R. Swallen, a Presbyterian missionary who has since retired from Korea, by a deaconess of the Presbyterian church in the Haebang district on South Mountain. She urged that we begin at once a free Day Nursery where toddlers could be supervised at play and taught as in a Christian kindergarten. Realizing the importance of such a Nursery, it was begun in one room of the Widows' Home nearby the Church, with about 25 tots who were taught by a widow. When it was possible to secure a Korean house which afforded one room for play, and another with ondol floor for nap-time (warmed in winter), this became the home of the Sallie Swallen Day Nursery, named for our mother, a pioneer missionary who had loved little Korean children during 48 years of service under the Presbyterian Mission in Pyeng Yang, North Korea, before World War II. As matron, Mrs. Lee Tuk-sun, the deaconess who insisted upon the urgency of having a Day Nursery, understood the needs of small children, for she has reared five of her own; left as an orphan herself at a tender age, she was educated by our parents in Pyeng Yang, and had caught something of the selfless love and concern for all people in need. With two trained teachers to guide the activities of fifty active little children, four to six years of age, Mrs. Lee has given loving attention and shown constant zeal in directing this Day Nursery for eight years.

Situated in the midst of 5,000 shacks of refugees, it serves the needs of those poverty-stricken mothers who must work every day to support their families. Many of them sell vegetables or fruit, in season, by the side of the road; some work by the day in other homes; others find sewing they can do at home, which demands their full attention; and still others must find employment away from home. A mother can carry a baby tied on her back, perhaps, but the lively little toddler must be entrusted to an uncertain neighbor, or locked alone in the tiny room while the mother is away, neither of which is good for the little child. Mothers beg to have their children accepted at the Day Nursery, and many are the expressions of gratitude from those so fortunate. Twice a month the matron has a Mothers Club on Saturday evening, for prayer fellowship and instruction. When we watch the happy circle of children having their morning drill, hear their sweet childish voices united in songs, and see them bow their heads in prayer, we know that this loving guidance will do much to shape their lives in good habits and to gain a start toward Christian character.

One little boy from a non-Christian home learned

to pray at the Day Nursery. Before the noon meal, when the children sit on the warm floor in front of low benches to enjoy a bowl of steaming soup or cornmush, they wait and bow their heads until they sing in unison their song of thanks, or repeat the thank-you prayer. When this little boy went home and his mother gave him his bowl of rice, he bowed his head and said, "Thank you, Lord, for this food." His mother was surprised.

"Why, what are you doing?" she asked him.

"I'm saying thank-you to God for my food," he replied.

"Where did you learn to do that?" she wanted to know.

"At the Day Nursery," he cheerfully answered.

"Do all the children do that?" was her next question. He thought a minute. "Yes, they all do; all but the dog; he doesn't pray."

And that mother soon began to pray, too, and to attend church with her little boy.

In another part of the city a Christian couple have started and are conducting the Chung Nung Day Nursery. They built a concrete block building on top of a hill in a location where hundreds of little shacks are filled with poor people. Into this cheerful haven come seventy-five little children, pre-schoolers, who are learning to become Christian children while spending happy hours in the safe and wholesome atmosphere of the Day Nursery, rather than on the precarious and even dangerous streets where it is likely that they would learn much that is not whole-some and good. The grateful parents are given an illustration of the love of God, and many are coming to a tiny church built next door to the Nursery. It is truly a "labor of love," and we praise the Lord for this example of selfless devotion to Christ shown in this way to the little ones of their neighborhood.

For several years the Red Cross has conducted a Day Nursery outside East Gate, where over a hundred children are cared for all day, given a hot noon meal, and allowed to play in a safe and attractive yard under the supervision of three teachers.

We believe that if more Day Nurseries were started there would be less need for poor mothers to abandon their babies and little children, or put them into orphanages. Let us encourage churches to conduct free Day Nurseries, and to begin early in the care and training of small children, to grow up as Christians gaining good habits and physical health from childhood.

Mrs. Harold Voelkel
Presbyterian Mission

The Deaf Hear the Gospel

On the recent tour of the world Vision Children's Choir, one of the most appealing things was the little deaf girl in the front row who "sang" with her fingers as the other children sang with their lips. She is not alone. There are many deaf people in Korea. They tend to become the "forgotten men" whom society passes by, if it does not actively ridicule them. But there is one place where they have not been forgotten.

On the Sundays when I am able to take visitors to worship at the famous Yong Nak Church, I like to take them to the 10:30 A.M. service and then take them downstairs to see about ten minutes of the deaf service which is going on while the main congregation is having the third service upstairs. The rumble of the organ can be heard if you can hear, but for most of those who gather here, it is no interruption. It is a silent, or nearly silent, service.

The work of this congregation began back in October 1946, when 9 deaf people gathered for worship in Bethany Hall (now the name of the downstairs auditorium where they worship). They had a few months at the YMCA and a few at Pierson Bible Institute, but otherwise Young Nak has been their home from the beginning.

The pastor of the deaf congregation is Rev. Pak, Yoon Sam, who is also the school chaplain for Soong Eui Presbyterian Girls' High School. His own hearing is normal, but he has worked with this group from the beginning. His interest in this work began back in Pyongyang, in the '30s, when he taught in the small deaf school which functioned along with an equally small blind school in the then Moffett Memorial Building, there. It had not been his intention to make this his life work--just to teach, and this school needed a teacher. He taught there until Liberation, in 1945, and came south in April 1946. That fall, the present congregation was begun, with Mr. Pak to head up its work.

The Korean War came and the group was scattered for three years, until the spring of 1953. During the interim, Mr. Pak had among the refugees working with the Cheiju Do Young Nak Church. Upon his return to Seoul, he found that the deaf group had already gotten together and were worshipping.

Today, there are about 350 adults and young people related to this congregation, with an average attendance of some 250. There is a Sunday School which meets at 10:15 (children and teen-age) and 10:30 (young people and adults). There are about 120 children, 100 teen-agers and 50 young people and adults who attend regularly, with 17 teachers for the children's Sunday School. There is also a student's society of about 100 and a young people's society of some 50 members.

The congregation holds the worship services that all churches have--Sunday morning and evening and Wednesday evening--as well as the activities mentioned above. It has its own board of deacons consisting of 10 men and 4 women. There is a special committee of the Young Nak session which oversees this work, with Elder Kim, Pyung Oon, as director, Rev. Pak, Yoon Sam as pastor and Mrs. Ahn, Kyung Ai as Bible woman and parish visitor. Mrs. Ahn uses a hearing aid.

Those who attend come from all over the city. Many are students in the National Deaf School in Hyoja

Dong. Many are skilled workers in different trades, and the church encourages its members to call on these workers whenever possible, to give them employment. This is one of their most serious handicaps--the problem of securing work. Actually, they are likely to do much better work than a hearing person, because they work with fewer distractions from noises around them. Some are engaged in tailoring, carpentry, (at least one is a skilled cabinet-maker), metal work, photography, barbering.

On the other hand, the general attitude of society toward a handicapped person as being one afflicted with something a little shameful, and quite incapable of making any useful contribution, makes for tensions that are difficult for the individual to resolve. Where unemployment is high and work is at a premium, many possible employers do not have the patience to bother to overcome the minor difficulty of communicating with a deaf employee. The result is a feeling of being unwanted and unneeded by society and of being unloved at home, and this leads many deaf young people to try to drown their troubles in drink. Marriage is also a problem.

These are not insoluble problems and they are all familiar enough to those who work with the deaf, the blind, the amputees. The Gospel of Jesus is the only real solution, both for the individual concerned and for the society in which he lives. The congregation at Young Nak is trying to show to at least this many of the large number of deaf people in this city that they are not "forgotten men", they are Christ's men.

This is not the only Christian approach to the need. On the way to Uijungbu, a little beyond Miari, you will pass a sign which reads "The Village of the Silent". This is a small Catholic project which endeavors to meet the need of a few in Christ's name. Near West Gate, at the Assemblies of God Church, Miss Betty Haney is giving time to the needs of others.

The other Sunday, I had the rather interesting experience of preaching for this congregation. It was a Sunday evening, but there were about as many present as for the morning. I had assumed that the pastor would interpret for me and kept wondering how this would work out. During the earlier part of the service, Mr. Pak had conducted the service, praying and reading Scripture in an undertone which I could hear, while he "spoke" to the congregation with his practised fingers. The singing was done by each one present with his fingers, though a few who had some sense of hearing attempted to make sounds which came through as a sort of moan. But when I was announced to speak, Mr. Pak sat down and a young man whom I have known came forward, who turned out to be the husband of their Bible woman. His interpreting was amazing. They said he was about as good as a "normal" deaf person, and I found very little need for waiting on his sentences. It was, however, an odd sensation to stand there preaching and have not one soul in the place looking at me. They were all watching intently the fingers of the man at my side.

I came away thankful again for the gift of hearing and thankful for the devotion of those who serve here. How varied are the forms of service to which Christ calls us. In His sight, there are no "forgotten men". but all are in His "Book of Remembrance" (Mal. 3:16).

Allen D. Clark

United Presbyterian Mission

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

From its headquarters in Independence, Missouri, the Reorganized Church of Jesus Christ of Latter Day Saints has recently moved into the Orient. It was the Korean war which was actually the means of bringing the church's message to Korea.



Bill Whenham was a young American GI sent to Korea in 1954. While stationed in Pusan he became quite well acquainted with a few young Korean soldiers. Among other things, he told these young men something of the church to which he belonged. Bill Whenham was also an ordained Priest, so when he sensed their desire to become members of the church, he was able to baptize them. Thus, the first members of the Reorganized Church of Jesus Christ of Latter Day Saints in Korea were baptized in the ocean at Pusan in 1954.

After Bill had been sent back to the United States, other American soldiers came, who were able to keep contact and give temporary leadership and guidance to these members in Korea.

After having finished their active military service, most of the new members moved to Seoul. There they continued to meet together and study their new faith. The various U.S. soldiers, many of whom were also members of the Priesthood, were a great help in conducting regular meetings, thus holding the group together. One of the first members baptized in Pusan, Lee Hae-Joon, after returning from his army service, left Korea for a four year study period in the United States. While he was away, his wife held regular church meetings in her home in Seoul. Later, as the numbers grew, they moved into the Seoul National University Dental School's lecture room, which was obtained through one of the members who was a lecturer at the dental school.

Because of a growing interest on the part of the Korean people, and in other areas of the Orient, the general church officers in Independence, Missouri, sent out two Apostles to survey the area, with the idea of perhaps setting up a mission where it seemed feasible. While in Korea in 1960, they met with the church members, and baptized a number of others who had been attending regularly. They decided to set up a permanent headquarters in Seoul, and before

they left, had purchased a large tract of yet undeveloped land in Yon-Hi-Dong, in the North-West section of the city.

At the church's world conference held in Independence in April, 1960, for the first time, two full-time missionaries were assigned to Korea. After the arrival of these men, a church mission was officially organized. Meetings were temporarily continued in rented premises. In September, 1963, the first church building of the "Reorganized Church in Korea" was officially opened. It is a modern structure designed by a Korean architect. The capacity is approximately 150-200. The basement houses the offices for the Korean mission. Also on the Yon-Hi-Dong property, are two mission houses for the Western missionary families.

Korean membership now totals approximately 140. Services at the Yon-Hi-Dong church include Sunday morning and evening worship, Sunday morning church school and Wednesday evening prayer services. Worship is also still being conducted in rented quarters down-town, presently in Sung-In-Dong.

Giving leadership in the Korean mission, beside the two missionaries, Seventies Ralph Ferrett and Leslie Gardner, are three Korean elders, two Priests and one Deacon. One Teacher and two Deacons have recently been called and are soon to be ordained.

Mrs. Ralph Ferret

Reorganized Church of Jesus Christ
of Latter Day Saints

Special Announcement!

The Christian Literature Society has for sale a Christmas Card drawn by a Korean artist, one of the winners of the International Christmas Contest of 1964, sponsored by the World Literacy and Literature Committee in New York. The picture is of a stable on the night of Christ's birth. Orders may be sent to the following address by letter or by telephone. Notice the discount for bulk orders. (Price has been changed)

The Christian Literature Society of Korea
91 2nd St., Chongno, Seoul, Korea

The Christian Literature Society of Korea
91 2nd St., Chongno, Seoul, Korea
(Tel. 74-1792 74-3092)

Send the Christmas card () sheets to the following address.

Name:

Address:

1 sheet	30 won
50 Sheets	1,200 "
100 "	2,100 "

THE MISSION TO LEPERS

Telegrams:
Mission, Westcent, London
s: Lepmission, London
phone: CHAncery 2061-2

Founded 1874

Offices:
London
Dublin, Belfast, Edinburgh
Toronto, Melbourne, Auckland
Johannesburg, Purulia
Hong Kong

INTERNATIONAL AND INTERDENOMINATIONAL

"Jesus, moved with compassion, put forth His hand and touched him, and saith unto him, I will; be thou Clean."—Mark 1, 41.

General Secretary;—Rev. W. H. RUSSELL, B.A., 7 Bloomsbury Square, London, W.C.1

Hon. Treasurer:

Sir MAURICE G. HALLETT, G.C.I.E., K.C.S.I

Chairman of Council:

BERNARD C. STUDD

Representative in Korea:

Rev'd. C. M. Lloyd

P. O. Box 13
Taegu,
Republic of Korea

February 7th 1962.

Rev. Allen Clark, D.D.,
Box II25, IFO.,
Seoul.

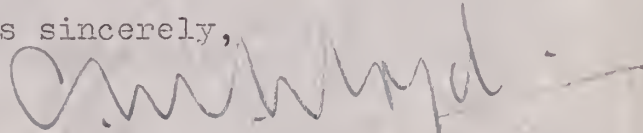
Dear Dr. Clark,

I have looked through your book 'History of the Korean Church' with interest and, naturally, have given particular attention to what you have to say about the work of The Mission to Lepers.

With the passage of time and the removal from our midst of the pioneers of the work, origins tend to become blurred and the lines along which the work developed obliterated by what we find obtaining today.

On reading what you have to say about our Mission's work in Korea, I thought it would be a good idea to get from the official records in London information on just how The Mission to Lepers has contributed to the leprosy work of the Church in Korea. A Memorandum has been prepared by Mr. A. Donald Miller, for many years the Mission's General Secretary who, though now retired, continues to serve as Consultant. I hope you will find time to read this Memorandum, for from it you will see that The Mission to Lepers has made much more of a contribution in the field of Leprosy than your reference to it indicates; that its active interest dates back to before the first World War, and that it was very much a united or cooperative effort with the Missionaries of the day.

Yours sincerely,



c.c. Rev. Edward Adams, D.D., for your information and for the information of any of your colleagues who may be interested.

MEMORANDUM ON BEGINNINGS OF MISSION LEPROSY WORK IN KOREA.

(Prepared by A. Donald Miller, Consultant, The Mission to Lepers, 7 Bloomsbury Square, London, England.)

THE BEGINNINGS OF FUSAN

The beginnings of Mission leprosy work in Korea appear to have been in negotiations carried on between missionaries of the American Presbyterian Foreign Mission Board and The Mission to Lepers in the year 1907. In that year an arrangement was made for co-operation between these two bodies, and The Mission to Lepers gave administrative sanction to a first grant, though it was not until the following year, 1908, that funds began to be collected. A first notice of the need appeared in The Mission to Lepers magazine "Without the Camp" for contributions for a leper asylum at Fusan. In the April number of "Without the Camp" for 1908 there appears the following paragraph:-

"We are truly grateful to the generous donors who, in response to the appeal in our last issue, have made it possible for us to go forward with the new Asylum at Fusan. Two ladies who desire to remain anonymous have generously given £200 to build a ward for men, to be called the "Gennesarat Ward." One of these ladies has further made herself responsible for the collection of at least \$200 for a ward for women. Another friend sent us \$75, and about \$100 was contributed towards this object from other sources. The Committee, therefore, felt justified in authorising the commencement of the new Asylum, and Dr. Irvin, of the American Presbyterian Mission, has been cabled to, to proceed at once."

The article also says that the original correspondent, the Rev. W.E. Smith, had now passed the matter to a Dr. Charles H. Irvin. The following are extracts of a letter from Dr. Irvin dated 16th January 1908:-

"For nearly fifteen years I have had charge of the medical work of this station, with an attendance of ten or twelve thousand individual cases per year.

"While thus engaged, I have come in close contact with large numbers of those unfortunate creatures who are suffering from leprosy, and as far back as fourteen years ago called attention to the distressed condition of this class of sufferers, for whom, as yet, not a single effort had been put forth. Every year I have hammered away at it, until at last the way seems to have opened up.

"Leprosy is almost entirely confined to the South, and as about one-eighth of the entire population of the Empire is in this province, we find the great mass of the lepers here. Hardly a day passes at the dispensary without one or more applying for help. Here they are outcasts in the fullest sense of the word, left to live and beg in the streets, where they die without love and without hope. We plan to purchase a site near the seashore, where we will have a good water supply, and good drainage; and this will also give the inmates not only the benefit of sea-bathing, but help to pass the hours away.

"I/

"I would advise two buildings, one for men, the other for women. These people must be kept apart so as to prevent the propagation of children.

"The buildings: one storey, tile-roof, brick-cased, about six feet high, the portion above the brick being covered with plaster or cement, and protected by wide eaves, and heated by a system of flues under the floor of each room. Buildings put up in this way will be comfortable, and at the same time durable, and can be kept in repair at a smaller cost than either more or less expensive buildings.

"Fusan is located in the most southern part of the Empire, therefore the winters are much less severe than elsewhere; yet fuel is needed for some six months out of the year, in order to be comfortable. Winter months are hardest for the leper sufferers; in the winter, during the day, they may often be seen in bunches, like cattle, in some sunny spot, trying to keep warm, while at night they crawl under the houses and lie in the flues in the hot ashes, where they are often frightfully burnt.

"The Church is making tremendous strides in Korea, and hospitals, educational work, including schools for the blind, all going ahead, while the lepers, the saddest and most helpless of all, have thus far looked in vain for a hand reaching down to help them. I would strongly advise going ahead this spring with the Asylum, and plan for the support of fifty lepers, as you suggest, and build to accommodate that number, even though at first you are not in a position to admit so many. Of course, if you are in a position, after the buildings are up, to admit the entire number at once, so much the better. I assure you the building of the Asylum, as well as the care of the work, will have my deepest interest, and nothing will be left undone that would tend to its success. It will be the realisation of what I have hoped and worked for, for many years."

Early in 1909 it was reported that a beautiful and suitable site had been secured on the opposite side of the Bay from Fusan and that good progress was being made with the building operations. A reference is made to one of the wards to be called the "League" ward, and "is for women and children" "It was erected by the Halfpenny League in Weston-Super-Mare. This League is one more illustration of the power of the "littles" and has already remitted £100 towards their promised gift of £250, and hopes to pay the balance by March of this year."

After this good start there appears to have been some delay, so that the formal opening of the Asylum did not take place until 1910. The Mission to Lepers Report for 1910 stated:-

"We are pleased to state that the first Leper Asylum for Korea was opened for the Mission by the American Presbyterian Missionaries at Fusan in May 1910. This Home, already very much appreciated, has been made possible, under God, by the gift and earnest efforts of friends in Weston-Super-Mare - the building for women being an outcome of the Halfpenny League, first started in that place. The present buildings accommodate about forty inmates, but already much more accommodation is needed, and lepers have daily to be refused admittance for want of room, only the most urgently needy cases being taken in."

HWANG-JU (OR QWANG JU)

In January 1911 reference is made in The Mission to Lepers Magazine "Without the Camp" to a letter which had been recently received from Dr. R.N. Wilson of the Southern Presbyterian Mission in Korea appealing for aid to establish an Asylum at Qwang-Ju. "He states that leprosy is terribly prevalent in the district. He has lepers coming daily to his dispensary - sometimes 8-12 in one day. The missionaries have been caring for 3 or 4 extreme cases in a little temporary building, but there is urgent need for a real asylum at this station. Dr. Wilson adds: "There are thousands of lepers in this part of Korea, and there is great need for more asylums such as the one you have built at Fusan. I have purchased already a site for an asylum, and could fill a building in a few days if only we had one."

In The Mission to Lepers publication "Bring Them Hither", published upon the completion of 70 years of service it is told how a missionary doctor, finding a woman with leprosy almost dead by the wayside, placed her on his own beast and took her with him to his own house. "What was to follow? There was an old, disused tile-kiln rather like a giant beehive, near his house; this was made warm and comfortable, and there this homeless wanderer was cared for. Then the missionaries began to collect funds among themselves to build a pleasant little house for 5 or 6 bad cases. Thus they went forward in faith, not knowing that it was the beginning of the fine home at Qwang-ju for which the Mission to Lepers provided funds in 1912, and which came to accommodate over 600 patients, a work later transferred to Soonchun." This publication has a photograph of the original "beehive kiln" and then of the little house built by the missionaries, and then of the final home built.

In April 1912 it was reported that "The Committee at its recent Meeting felt that the need for a second Asylum in Korea was so urgent that, in response to the appeal, the superintendent was authorized to send a cable to commence operations. A considerable part of the sum needed for the New Asylum at Qwangju has been contributed by American friends, but at the time of writing, at least \$200 more is needed. In the hope of this being provided at an early date, Dr. Wilson was authorized to go forward."

"'It made us all happy' (he writes) 'to receive your cable a few days past saying 'proceed.' The site I had bought last year we found would not do, for we could not get enough adjoining land. But today we bought a beautiful little hill, which will give us a splendid location, well isolated, and with plenty of rice fields adjoining that can be easily purchased, as they belong to my secretary. The site is well protected from the north wind by a large hill, and in a quiet valley far separated from natives."

"The plan is somewhat after the style of the Asylum at Fusan, will be the same architecture, and will accommodate about forty patients (which was the limit put by the Mission to Lepers for a start) We have provided a Chapel, two dispensary buildings and dressing rooms, a storeroom for drugs, two storerooms in basement of Chapel, one for women and the other for men. Also a storeroom in attic of Chapel. There will be two bathrooms with plenty of shower seats, which are the most beneficial baths for these people."

"We think that the building will cost about \$ 400; this does not include land, grading or fencing, only the building itself.

"We are glad that five of our present lepers passed the catechumen examination and one for baptism. There are so many hoping for their new home. Mr. Swinehart says they are the most appreciative class of people he has ever seen."

In The Mission to Lepers Report for 1913 the following extract from a letter from Kwangju is quoted as follows:-

"This hospital has been running now for eight months, and we feel it is no longer a work on trial, but well worth the time and expense. We have now forty-three patients in the Home, and there have been seven deaths during this time. The average life of the leper is about ten years and, as we pick the most advanced cases, deaths among them are not uncommon. If they are Christians at the time one cannot regret their departure from this land of woe; yet they cling to life just as you and I, and hold on as long as they can.

"The donors to this work can never regret having helped the lepers if they only recall what a home like this means to them. It is a place where they are received with a welcome from the first and this is about the greatest shock they receive, for it is so unusual. They have a nice room, clean clothes, plenty of food and bedding, books to read, work to do if they are able, the best known treatment for their disease, warm baths twice a week, and finally a Christian burial. But the real welcome into a real home is what brings the changed expression to their countenance.

"from the spiritual standpoint our past year has been a most happy and satisfactory one, for we have had many conversions. All have learned to read, except eight. They have memorised about six chapters from the Bible, and thirty-six passed the examination for entering the catechumen class. They have a nice Sunday School, and for many other reasons we are very happy for the past year's work among them."

The transfer of the Leprosy Home from Kwangju to Soonchun took place in 1927, and the annual report of The Mission to Lepers for 1927 states: "Writing in the early part of the year, Dr. R.H. Wilson stated that since the commencement of the work in 1912, 11,149 lepers have been taken into this home and treated with kind hands, their wounds dressed, oil injected, broken parts removed and made as comfortable as possible, all in Christ's Name. With thankful hearts we rejoice that 230 have been made well or better and paroled, and sent back to their homes in good condition. In the Colony here today at Kwangju there are 628 cases, and 119 of the strongest and trained leper workmen have been sent to Soonchun and are erecting the new Colony. Among these there are twenty carpenters and twenty masons trained here in the home, also eight tinnerns; and other workmen trained for basket-making, brass work, blacksmiths, etc. About fifteen have been trained for the dressings and the medical line. These last give on Saturdays over 600 injections of the chaulmoogra oil. We have a most interesting leper church; the pastor can drop in at 6.a.m. or/

or 11 p.m. and ring the bell and the entire congregation will gather without a groan; 372 have been baptized here and five elders, trained and ordained, with eleven deacons, manage the church. We have fifty-five leper Sunday school teachers, and thirty-one of these have had special and intensive Bible training as leaders for the colony. There are now 101 in the catechumen class, which means these are being trained for baptism and put through certain studies for about a year. Everyone who speaks to the leper church is struck by the bright faces and keen attention given."

"When Dr. Robert G. Cochrane visited Wangju and Soonchun in October practically all the lepers had been moved to their new home. Dr. Cochrane was most favourably impressed with its location. 'When the Colony is completed,' he wrote, 'there will be no lovelier place anywhere; not only is there almost complete isolation from other villages, but the men's and women's quarters will be sufficiently apart. At present there have been seventeen houses erected. They are extremely good, not only giving protection from wind, but also protection from the cold; the brilliant winter sun will heat the rooms in spite of the intense frost outside, as the windows are large and have glass panes. The houses, except for the temporary quarters put up for the women, are made of solid stone, and as far as durability is concerned should last a lifetime."

TAEJU (TAIKU)

In 1913 Mr. Wellesley Bailey, Superintendent of The Mission to Lepers, visited the Far East, including Korea, and on 5th December 1913, he wrote: "In Taiku we found a splendid band of missionaries of the American Presbyterian Church, who overwhelmed us with kindness and hospitality. We found them all keenly interested in the leper question, especially Dr. Fletcher and his hospital nurse, Miss McGee, and the need there is even greater than in Kwangju and Pusan-chin. You will realise something of it when I tell you that a deputation of unhappy lepers - to the number of twenty - waited on us just before we left to know what steps, if any, were being taken to provide a Home for them at Taiku. It was a bitterly cold day, and I can tell you as we looked on them shivering there and realised what this severe winter, just now beginning, must mean to them, our hearts felt very sore for them. Many of them were very bad, but especially two, a boy of fifteen who looked more like thirty, and a girl of about the same age. This latter was so destitute of clothes that she was obliged to use an old sack to cover herself. We could not but leave money to procure her some warm clothes, which the nurse promised to do at once. We also, in memory of our interview, gave them a dinner. I am asking Dr. Fletcher to try and do something for them for this winter at all events.

"With regard to the question of an asylum. There is a site belonging to the American Mission which they are kindly willing to give us if we erect an asylum, and it would be very suitable in many ways.

"and/

"And now, what shall I say of the urgency of this matter? I fear you and the Committee will think that I make every place out as urgent, but what can I do? The facts are as I state them, and was I not sent out with the development of the work as one of my chief objects? The opportunities in Korea are unique; a splendid missionary force, a wonderful Christian work going on everywhere, and competent and sympathetic men and women on the spot to superintend the work. I said we should need £1,200 to begin additional work, but that will not be sufficient: we need £300 eac, as I said, for increased accommodation at Fusan and Wwangju, and this new Asylum at Taiku will take at least £1,000, and not £600, as I at first supposed.

"I should explain why I have increased the estimate for Taiku to £1,000. The reason is that lepers are so numerous round there that there is no use in providing accommodation for less than 100, and to do this, and provide a substantial building, such as Dr. Fletcher, who is to be Superintendent, considers necessary, will cost at least £1,000.

Then on December 7th he wrote as follows:- "The last night we were there Dr. Fletcher asked that we might have prayer that some person, or persons, might be led to give the £1,000 needed. Accordingly, we four (Dr. Fletcher, Mr. Mcfarlane, Mrs. Bailey and myself) knelt together, and each of us in a few words laid the matter before God, definitely asking for the money. "

The editor of "Without the Camp" then makes the following most significant comment:- "To this very definite petition God granted us a speedy answer. Within a week from the time it was offered in Korea a generous donor in Surrey, hitherto unknown to us, sent us his first donation to the Mission, a cheque for £1,000. He could not have allocated his gift to this special need, as it was entirely unknown to him; but he was led to leave it unrestricted, so that the Committee were perfectly free to assign it to the building of this much-needed Asylum. We invite all our readers to rejoice with us in God's gracious answer to the prayers of His servants."

Very soon after Dr. Fletcher sent plans for the proposed Asylum and described the site as most desirable. The city authorities had given permission to build and meanwhile Dr. Fletcher wrote:- "I have secured temporary quarters for sixteen or eighteen lepers, and am feeding and clothing them, and preaching to them. It is a great satisfaction to be able to protect some of these poor unfortunate people from the severe weather which we are having just now. The poor creatures had dug a hole in the ground just outside the city and covered it with brushwood and straw, and had been sleeping in it at night."

It will be seen from the accounts of the beginnings of the Homes at Fusan, Wwangju and Taiku that The Mission to Lepers was the body involved financially, working in cooperation with the missionaries from the U.S.A. of one or other branch of the Presbyterian Church. Naturally help for this work in Korea came to have a special interest for the contributors to The Mission to Lepers in the U.S.A. Very little help indeed came from the/

the U.S.A. at the beginning of the Twentieth Century, but in 1906, following a visit by Mr. Wellesley Bailey to New York, a Committee of The Mission to Lepers was formed. Gradually help increased and when The Mission to Lepers headquarters were moved from Dublin to London in the autumn of 1920, the following announcement was made in The Mission to Lepers magazine:-
"Important changes at the Home Base have been under consideration for some time past, in view of the growing international character of the Mission's work, and the extraordinary development of the work on the Field. It is proposed to enlarge the Committee to permit of fuller representation of the Mission's interests in the United Kingdom, the United States of America and Overseas; and to transfer the Head Office to London. As a preliminary step it has been decided that the General Secretary should take up his duties, and residence in London from October 1st. All communications for the General Secretary should therefore be addressed in future to - The Mission to Lepers, 33, Henrietta Street, Strand, London, W.C.2 "

In the edition of "Without the Camp" which circulated among contributors in the U.S.A. and Canada for January 1921 there is the following statement:
"AMERICAN COMMITTEE. Under the new organisation plan of the American Committee, incorporation makes it necessary that we shall be known hereafter as The American Mission to Lepers, Inc." The newly-named body, however, still continued to use the magazine "Without The Camp" in the edition for use in the U.S.A. and Canada, and it was not for some years that it produced its own magazine.

The American Mission to Lepers was not formed until October 1920, being a development of the Committee of The Mission to Lepers in the U.S.A.(with its Headquarters in the United Kingdom) which Committee had been formed in 1906.

(Signed) A. DONALD MILLER,
Consultant,
The Mission to Lepers,
7, Bloomsbury Square,
London, W.C.1.

January 17th 1962.

return to A) Clark

translated about 1967

Beginning and End of the Korean NAE

Reformed Ecumenical Society (?)

Though many find it difficult to distinguish when you speak of the Yeijang Tong Hap group or the Hapdong group, when you speak of the "Ecumenical" group or the NAE group, they know right away that you are talking about the Fundamentalist group, for this has become a familiar word. But although recently from the domestic NAE camp delegates were sent to the ~~world~~ RES world convention and there was quite a stir about it, the NAE not only failed to be mentioned in the meeting, but the founder of the NAE, Rev Cho Tong-Jin has broken with the Hapdong group and declared himself neutral and it is being said that the NAE has disappeared. Since there are readers who are asking what has happened to it, we give here the story of the beginning and ending of the NAE.

The first beginnings of the NAE were in 1952, at the time of refugeeing to Pusan, when Cho Tong-Jin and Lee Chung-Yoon ^{etc} ~~took the lead in~~ ^{Friends of} forming an association of students expelled from the Chosun Seminary (with 51 members) and set up the Korean NAE (Fundamentalist Association). The next year, the ~~establishment~~ ^{organization} was made official and registered with the WEF (World Evangelical Federation?).

As time went on, within the Yeijang General Assembly, the ~~so-called~~ ^{so-called} Cho Sin group (the progressive group backing the Chosun Seminary) and the Chang Sin group (the ~~group~~ ^{group} conservative group backing the Assembly Seminary) came into conflict. ~~The conservative camp's vanguard~~ ^{organized} as the vanguard of the conservative group, the appearance of the NAE group lent ~~great influence to the weight to the~~ ^{influence to the} ~~influence to the Fundamentalist~~ ^{power of the Fundamentalist} power of the Fundamentalist group.

The NAE started from 1953, when Cho Tong Jin was ~~elected~~ ^{installed as} General Secretary and the group was formally organized and began ~~to~~ ^{its} activities, coming into conflict with the National Christian Council as ~~standing for~~ ^{representing} the organization ~~standing for~~ representing the evangelical forces.

The first chairman was ~~Chm~~ ^{Rev} Chung Kyoo-O, the second was Rev Kim Chang-Keun, the third was ~~Lee Tai~~ ^{Rev} Lee Tai-Young. From 1956, ~~the~~ ^{Rev} Cho Tong-Jin was replaced by Rev Ch'un Sool-Bong of the Holiness Church as General Secretary and the chairman was Rev Pyun Hong-Kyoo ^(Methodist) and Rev Lee Whan-Soo (Presbyterian). From the WEF (World Evangelical Federation) came Dr Wright (?) in 1953 and Dr Mackel (?) in 1957, Dr Frederick Ferris (?) ~~(General Secretary of the~~ ^{International Secretary of the WEF)} in 1955 and the chairman of the Missionary Committee of the same body, Dr Taylor in 1959, and the U.S. NAE General Secretary, George Ford (1959) and world leaders of NAE activity came to Korea and contributed advice and financial aid, with the result that there was a noticeable increase in activity, in 1958-1959.

The influence of the NAE ~~increased~~ ^{grew} grew with the result that, in the Yeijang, the strength of the anti-WCC group increased with the motive of forcing the Yeijang to break with the WCC.

In Sept 1958, ~~the 2nd Yeijang General Assembly~~ ^{before and after the 42nd} Yeijang General Assembly, the opposition between the WCC (NCC) and NAE ~~was~~ ^{reached} ~~so~~ ^{trends} great that, after Nov 17th, the Assembly paper (the Kitok Kong-bo) pushed the NAE sponsored "Break with the WCC" idea to the point that the Assembly staff was on the point of suspending the paper.

On the one hand, the growing NAE was naturally having internal problems of developing power. April 28, 1958, the 5th NAE General Assembly met, a quarrel broke out over the number on the executive committee (4 Presbyterian, 3 Methodist, 2 Holiness, 1 Assemblies of God) and ~~the~~ ^{of} the 11 Presbyterian ~~member~~ ^{members} delegates, Cho Tong-Jin, Whang Keum-Ch'un, Pak Ch'i-Soon, Kim Yoong-Soo, Lee Moo-Ho and Lee Chung-Yoon presented an ~~emergency~~ ^{urgent} motion that no one be allowed to hold permanent office in both the WCC (NCC) and the ICC-related Central Committee of the NAE. Actually, at the time, the Holiness was also a member of the NCC and this put them in conflict with this delegate. This can be confirmed by reference to the then list of officers, as follows: Chm Lee Whan-Soo; Vice-chm. Pak Chai-Bong, Chung Kyoo-Ch'ang, Whang Sung-T'aik; Sec. Pak Ch'an-Meuk; Treas. Pai Myung-Joon, Haines. This was an active time for the NAE.

1961

- 21 Five basic elements are mentioned: preaching, 2 sacraments, local leaders, guidance of the Holy Spirit, church discipline of its members. How do these derive from Jesus?
22. How much organization was there when Paul set up his churches? Acts 14:21-23
what does it mean by "elders" here? Where did the idea come from?
23. How much organization did Jesus Himself set up?
24. What kind of officers were chosen in Jerusalem, to meet needs of the church? Acts 6
25. How did the authority of elders, presbyters, bishops grow?
26. What sacraments do ~~most~~ Protestant churches have? Why these two? Matt 28:18-20;
I Cor 11:23-26
27. What does "church discipline" involve; why is it proper?
28. Where did early Christians worship and how?
29. Why did they keep Sunday, rather than Saturday?
30. What was the "agape" or "love feast"? What is the "Eucharist"? What is Pentecost?

In March 1959, there was a special prayer meeting on behalf of the ~~missionaries~~ in Spain, who were being persecuted and the US NCC Study Committee on World Order had issued a recommendation that Red China be admitted to the UN; as a June 25th memorial activity, ^{and last} a united prayer was called for for the unification of the country and a relief activity for suffering people; and in August there was held the annual workers' retreat at the Sangak ~~San~~ Retreat Center, and at the same place, the NAE Laymen's Association was organized, the first president being Kim Pyung-Sup. On the one hand, the conservative student work organization (Inter-Varsity) continued to be supported.

However, the unlimited growth of the NAE was the indirect reason for the hastening of splits in the Yeijang Church. and the American missionary, ~~Baird~~ Rev Baird, on Sept 21, 1958, together with Kilbourne of the Oriental Missionary Society (Holiness) talked with the General Secretary of the U.S. NAE, ~~Doc Ford~~ George Ford, about the ~~situation~~ Korean NAE and the latter wrote Baird on Oct 14th.

His letter stated that there was no ~~relationship~~ ^{organizational connection} (between the American and the Korean NAE), so that the activities of the Korean NAE were ~~without~~ not within the control of the American NAE. However, "Until the difficulties between the missionaries and the Korean NAE ~~were~~ ^{are} resolved, the U.S. NAE will suspend action on the request of the Korean NAE for associate relationship!"

Thereupon, the Korean NAE began ~~to~~ overtures toward MacIntyre's ICC (International Council of Christian Churches) and to organize an anti-Communist league, quite foreign to the NAE's original purpose, and whether for that reason, they broke off from the NAE world ~~assembly~~ organization, the ~~WCC~~ WEF.

On the one hand, the Executive Secretary, Rev Ch'un Soon-Bong died and was replaced by Rev Pak Tong-Sun and Rev Kim Chong-Keun was made chairman. But after this, the Presbyterian General Assembly, to prevent a split in the Assembly, voted to break with the WCC, but also to avoid ties with NAE or ICC, ~~and~~ The Holiness Church, to prevent a split in their Assembly, also voted to suspend relations with NCC or NAE, so that the two most important denominations related to the NAE having taken this formal action, breaking with the international bodies, the Korean NAE was left, in 1961, really in a disorganized state.

The motto Of the NAE is "Cooperation without doctrinal compromise". The NAE has the purpose of promoting confessional activity. It is not an organization of denominations, but of individual leaders within them. It is not concerned with politics but only with evangelism. So it declares itself.

The ICC has the purpose of "Breaking with heresy", whereas the NAE is an organization stressing "cooperation". In the NAE, there are members who are members of the WCC and others who are not.

In spite of this, the Korean NAE, ~~from~~ ^{has been} its formation, constitution and membership has been, in the Presbyterian Church, a Fundamentalist party opposing the progressive group and fighting against them and ~~has~~ served as the weapon for the ICC's divisive purpose. The ICC has exerted strong influence for Fundamentalism, but the NAE has done even more than the ICC toward splitting the Church. ~~That is~~ ^{has been} that whether in the Yeijang or the Holiness efforts to heal the divisions, it ^{could} be left out of consideration.

In other words, ^{causing} although the NAE is only some 10 years old in Korea, its name has become a powerful influence in the Church, ~~which~~ ^{causing} in the Presbyterian Tong-Hap or Hapdong Assemblies, ~~and~~ ^{causing} in the Holiness Church, The Ki-Sul, Yei-Sul divisions.

Actually, if the NAE had remained true to its calling, we have no way of knowing how different the history of the Korean Church might have been, but the Korean Ecumenical leaders have ~~reckoned~~ ^{reckoned} the NAE by the ICC influence ~~and~~ on the Fundamentalist side, the NAE have used their international influence to threaten the ecumenical leaders as pro-WCC.

1. When did John live? What was his background? His career as a disciple of Jesus?
2. There were 3 disciples who were especially close to Jesus; who were they? 2 of these became close associates. Who were they?
John ~~20~~ 18:15-16; 20:1-8; ch 21; Acts ~~20~~ ch 3, 4; 8:14
3. We know nothing of John's work until late in his life. What do we know of him, then? What church was he associated with, then?
4. What NT books were written by him? Where was he when he had the visions recorded in the Revelation?

John's later contemporaries

5. What are "contemporaries"? What does the word mean?
6. Who was Polycarp and what do we know about him? Where did he work?
How did he die? Why?
7. Who was Papias and what do we know of him? when did he live?
8. Who was Ignatius of Antioch? How did he die?
9. Who was Irenaeus? These men were pupils of John or of his pupils. A link with the next generation.

Gnosticism

10. This was one of the earliest heresies, taking different forms. What is a heresy?
11. Root of the word is "gnosis", Greek word for "knowledge". Basic idea that a full salvation required one to be initiated into certain special kinds of knowledge, sort of like Masonic Lodge idea. Ordinary people had to be satisfied with an ordinary salvation, a minimum; the enlightened could get a better variety.
12. It was syncretistic, speculative (what do these mean?); based on Oriental mysticism (what is it), Greek philosophy.
14. Alexandria was the great center. Why would this be a good place for this kind of movement to develop? These are influences from outside the Church, tending to alter what is taught inside it.
15. There are hints of it in Paul's time. Acts 20:29-31; I Tim 4:1-3; II Tim 3:1-9
John was in the thick of it. I John 4:1-6
Peter and Jude also II Peter stresses knowledge, in Christ 1:5-8; ch 2; 3:18
Jude 3, 4; 17-23
16. What harmful use did some of these make of the Bible? deleting sections to fit their ideas. What is wrong with that?
17. What are the three ideas in Gnosticism common to all forms of it?
Dualism--what is this? How does it differ from the Christian idea of God and Satan spirit-matter, good-evil mutually eternal.
Demi-urge--a creator spirit distinct from God. In Jewish forms, Jehovah as distinct from God and created by Him; sometimes considered the creator of evil. idea from Plato's philosophy, creator of material universe (vs. spiritual, which was the real, in Plato's thinking (idealism))
Docetism--from Gk "dokeo" "to seem"; that a purely human Jesus died, not the Son of God; or that a phantom seemed to be dying, Jesus having been snatched away. based on impossibility of God's having any contact with evil.
cf II Cor 5:21 (answer to Matt 27:46)

Judaism

18. The author is in error in calling Judaism "an early heretical movement!" This is a mis-statement. He means the confusing influences of certain off-shoots of Judaism. There was the influence of the Judaizers within the early church, which led up to the Council of Jerusalem. This cut Christianity loose from Judaism. other groups which continued to try to straddle the fence.

Other Heresies

19. Nicolaitans mentioned in Rev 2:6, 14-15. a group in Ephesus area who seem to have taught that Christians were free to eat things offered to idols and to commit immorality--like Balaam's teaching. Contrary to Jerusalem Council.

Church Organization, Polity, Worship

20. How much church organization was there, at the beginning? Where did the ideas for it come from? (synagogue, and vaguely from Jesus)

the value of

But ~~in the matter of~~ the use of an international relationship with WEF has disappeared in favor of a domestic relationship with ICCC, which rules out any connection with the WCC, thereby leaving us in a state of isolation.

This situation was pointed out at the recent meeting of the Asia Christian Council in Seoul. That is, Korean Fundamentalism, within the area of Asia needs a place to stand. This would serve like the ecumenical group's East Asia Christian Council. This is similar to the situation in Japan, where the Fundamentalist groups, ~~for this and~~ isolated for this and that reason, have formed the Japanese Evangelical Fellowship (JEF) to take in the small denominations because of a similar need. For these, would not an Asia Christian Federation (tai hoi) be possible? Such an influential instrument does not yet exist.

On this point, the ~~Yei-jang-organized~~ international Reformed Ecumenical Society ~~organized by~~ ^{attended by} the Yei-jang conservatives may well serve. This met in Amsterdam, Aug 12-24, attended by Chung Kyoo-O, Son Kei-Eung, Whang Kyoo-Suk and Kim Eui-Hang, four ministers and 4 others as delegates of the new denomination. In the RES meeting held in 1962, in Grand Rapids, Michigan, Tong-Hap representatives Yoo Ho-Moon and Hapdong representative Myung Sin-Hong were both present. The RES has member churches which are related to the WCC and those that are not no related.

At the present meeting, the Dutch Reformed Church ~~is~~ ^{was} present, though WCC-related. This puts the Korean Fundamentalist group in an awkward position. ~~While~~ ^{While} they cannot ~~attend~~ ^{avoid} ~~the~~ ^{ing} meeting of a group that permits WCC-related delegates, internationally, on the domestic level, they insist on opposing the WCC and demanding a break with it. At the same time, the NAE group, at one time claimed the influence of the NAE, but have now lost the confidence of the international NAE, while the founder of the Korean NAE, who has worked with it consistently and has been the symbol of the national NAE and the one who has developed confidence in the organization, Rev Cho Tong-Jin who has carried the organization on his shoulders, has now broken with it and declared himself neutral--all this points to the decline of the movement within the country, putting the group in a difficult position.

Kyohei Yunhap Sinbo
United Church Paper

Ch 2 Paul and the Great Missionary Expansion

1. What are the two main centers mentioned at the beginning of this chapter?
Why the shift from the one to the other?
2. At what point in the story of the early Church does Paul come into the picture?
What was his personal history to then, as far as we know it? 16:37
3. He had studied under Gamaliel. What do we know of this man? Acts 5:33-40
4. What changed Saul's plans? Acts 8:1-3; 9:1-31
5. What reorientation did he need and how did he get it? Gal 1:15-21
6. He was not too well received in Jerusalem. Why not? Who sponsored him? Acts 9:26-30
7. After some years near Tarsus (where was that?) he joined Barnabas in the work at Antioch. Trace this period. Acts 9:30; 11:22-29; ~~22-29~~
8. The church at Antioch sent out its first missionaries. Who were they? Acts 13:1-5
9. Where did they go first? Why? With what results? 13:4-12; 14:36-37
10. They visited four places in Asia Minor. What places? 13:13-14:36 28
What happened in each place. Where did they start work, in each place?
11. A problem had arisen because of the Judaizers in the church. What was this group? How was the problem officially settled? (It was not actually settled for a good many years) 15:1-35
12. The personnel for the second missionary journey was different. Why? 15:36-41
Where did each group go? Note that Paul's group passed through his old home area, probably where he had preached, years before, plus the churches of the previous journey.
13. They picked up another young man to work with them, in this area/ Who was he? 16:1-5. I Tim 1:2; II Tim 1:5
14. They were feeling their way along. What do you suppose Luke means by 16:6-7, that they were not permitted to go to certain places?
15. How far did they meander in this way, and what finally decided their course? (where does the word "meander" come from?) 16:9-10.
16. It is assumed that Luke himself joined the group, here. What suggestion of this is there in 16:10-11?
17. Their first work in Europe was in Philippi. What do you know about this place? Why didn't he start work in the synagogue here, as elsewhere? 16:11-15
Where did he start work?
18. What brought the work to a stop? 16:16-40 Were they driven out?
19. The next center was Thessalonica. What is it called now? How did he leave there? Why couldn't he return? 17:1-9
20. Next stop was Berea, for which a Christian college is named, in Kentucky. What pushed them out of there? 17:10-14. Who was left as a rear-guard?
21. Next stop Athens. With what success? 17:15-34
22. Then Corinth. I & II Thessalonians were written at this time, ~~18~~. Who were his associates in the work, here? 18:1-17. How successful? They returned to Jerusalem and Antioch
23. The big center of the third journey was Ephesus. Where was it and why important? Why did Paul leave there? ~~19~~ ch 19 How successful had he been? Short trip to Corinth ~~19~~, etc. and back to Jerusalem.
24. His plan had been to go to Rome and Spain. Did he get there? How? 21:27-28:31
What part does his Roman citizenship play in the story?
Ch 27 is one of the best sea voyage stories in all literature
25. Tradition says that Paul was acquitted, went to Crete and set Titus to work there; then to Ephesus and left Timothy at work there. Later wrote both of them; was again arrested and taken to Rome; wrote Timothy from there; was beheaded on the Appian Way, probably between 66 and 68
26. The letters of Paul, of which we have only 13, are written to individual needs and situations. They are real letters, to real people (see Rom 16)

I-II Thessalonians	2nd journey (52-53)	from Corinth on Second Coming
Galatians	3rd " 54-58	Ephesus Xn liberty
I Corinthians		" Church problems
II Corinthians		Macedonia Xn ministry
Romans		Corinth Gospel of Christ